A KONKANI DHATUKOSH





Pandarinath Bhuvanendra Janardhan (B-1921) had a brilliant scholastic and collegiate career in the S. R. V. H. School, and Maharajah's College (Ernakulam), and the Presidency College (Madras). He took a First Class Honours degree in Chemistay, and he was awarded the Ph. D degree by research in 1953.

After serving in the Presidency College for a couple of years, he joined the staff of the Technology College of the Madras University in 1944. In 1959 he was made the Head of the department of Analytical and Inorganic Chemistry. He did his post doctoral research in the National Research Council of CANADA.

He has authored 5 text books at the M. Sc level and published more than a 100 research papers in Indian and foreign journals.

He has varied hobbies like aquaria, horticulture, apiculture and photography. After retirement, his latest interest is his mother tongue, Konkani. He has published articles in Konkan Janatha, Divty, Panchakadayi, Kullagar and Konkan Times and Sunapranth. He has instituted with the Kerala Konkani Academy, three annual awards, Draupadi prize K. Srinivas shenoi prize and Pandarinath Bhuvanendra Puraskar for the best prose essay in Konkani. Earlier in 1987, he has translated with commentary into Konkani Leela Suka's immortal Sri Krishnakarnamritha (Kavi Sarat-Co-author)

A KONKANI DHATUKOSH

[The first of its kind with more than 350 Dhatus with their Skt. equivalents, tense morphologies, derivations and usages.]

Dr. Pandarinath Bhuvanendra Janardhan

[Retd. Prof. & Head of the Dept. of Anal. Chemistry, Madras University]

A Labour in Love of Konkani

Originally this Dhatukosh was meant to be the last chapt[er] of the author's 'A Higher Konkani Grammar'. But due [to] circumstances, it had to be printed separately, and so now it [is] a Companion Volume of the Grammar.

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This little but most useful book is endearingly

dedicated to

my bosom friend

Prof. **P. G. KAMATH**

than whom I could find few

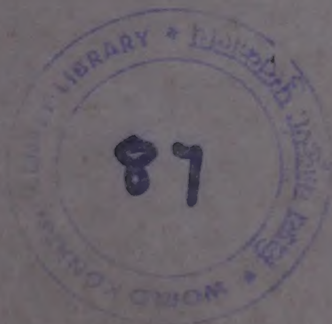
more-erudite and accomplished in Konkani,

in all my wide search

during the collection of material

for my works

Pandarinath Bhuvanendra Janardhan



A DHATUKOSHA OF KONKANI

INTRODUCTION

This Dhatukosha does not attempt an exhaustive list of verbs. Nonetheless, more than 350, mostly primary roots which are in current use, have been collected. While some grammarians have presented verbs in their gerundial forms like करप, धावप, मारप etc, and some others in their infinitive forms like, करूंक, धावूंक, मारूंक etc, this Dhatukosha presents them in their *primitive root forms* like, कर्, धाव्, मार् etc., which, as per Fr. Maffei's Konkani Vyakaran, p. 87 are also identical with the imperative II person singular. This list has scrupulously avoided imbibitions from local languages (few though they are despite centuries of co-existence), and therefore, the list contains only those roots which existed in the pristine Konkani before the Portuguese meddled with it in the 16th cent. People who seek written evidence for these roots will be disappointed because, there was no writing in Konkani in those days, despite claims to the contrary. Konkani was zealously preserved and meticulously transmitted by the word of the mouth from the elders to the youngsters. The dialect came to be written for the first time during the last leg of the 16th century by Christian priests, a prominent author among them who had left voluminous manuscripts of Konkani vocabulary in the Central Library, Panjim, being Fr. Diogo Ribeiro. He worked as a member of the Society of Jesus and he arrived in India in 1580, by which time the mission of destruction and the expulsion of the pristine Konkani from Goa by the Portuguese conquerers had been completed. Then started a phase of reconstituting the Konkani by the foreigners, compelled by the necessity of teaching the masses for purposes of proselytisation. What Fr. Ribeiro and others had written down are the vocables of the reconstituted Konkani, the formation of which would certainly have been influenced more by the lay people than by the learned

who had [illegible] by [illegible] and by the neighbouring languages, [illegible], [illegible], and especially [illegible]. [illegible] is but natural that the words in this [illegible] may [illegible] [illegible] with what the Christian missionaries [illegible] behind. In the case of a spoken [illegible], as is true in the case of the Vedas, the traditionally spoken word [illegible] be [illegible] rather than the word which seems to be [illegible] [illegible].

A Word About The Presentation

1. The [illegible] are arranged in the [illegible] and given serial numbers.

2. The number in brackets by the [illegible] [illegible] [illegible] [illegible] [illegible].

3. Wherever the past and the future tense forms are [illegible], the [illegible] [illegible] are [illegible]. The [illegible] must be [illegible] as representing [illegible] ([illegible]) [illegible]

4. Following the [illegible] [illegible], the [illegible] is given and is [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and the [illegible] [illegible] [illegible], [illegible]

A comparison between the Konkani [illegible] and [illegible] [illegible] [illegible] highlights [illegible] important [illegible] peculiar to Konkani and [illegible] found in [illegible] [illegible]. They are:

a. The Konkani [illegible] is [illegible] [illegible] than [illegible] [illegible] equivalent. In the chronological [illegible] of [illegible] the earlier ones are found to have [illegible] [illegible] than [illegible] [illegible] more developed [illegible] having [illegible] [illegible] [illegible]. [illegible] Konkani [illegible] had no writing [illegible] [illegible] mainly on the [illegible] [illegible], [illegible] always [illegible] [illegible] process of [illegible]. Konkani [illegible] favours [illegible] [illegible] of [illegible] and [illegible] [illegible] and [illegible].

b. From the [illegible] point of view, the Konkani [illegible] has a [illegible], usually a specific meaning [illegible]

Skt. equivalent has, more often than not, multi meanings or a general meaning. For example, आंच in Konkani means specifically 'Rinsing the mouth', whereas आचमन in Skt means to sip, to lick, besides rinsing the mouth. Rationally one can expect that the parameter of a word expands to hold more than one meaning as the language advances in experience and contacts. This fact points to the possibility of Konkani being more primitive than the classical sanskrit.

c. A third and very significant observation is that the sanskrit equivalents of the Konkani roots are seldom the currently or popularly used roots. Thus Konkani वच्, *to go*, corresponds to the Skt. व्रज् = *to go*, and the latter is not so commonly used as (गम्) गच्छ्. Konkani uses the word [illegible] *to churn*, which corresponds to घट् = *to agitate* in Skt., the popular word for churning in Skt. being मथ्. The same remark applies to many other roots too. If Konkani was of later origin, and if it derived its words from sanskrit, would it not have chosen the most popular roots of Skt. for its own word formation?

The above observations are by way of evidences to point out that Konkani in all probability, existed prior to sanskrit and that some of the less common roots of Skt. could have had Konkani words for their basis of formation. Linguologists like Vararuchi (500 BC) opined that sanskrit was Prakriti i.e., natural language, and all Praakrits evolved out of it. ([illegible]). But foreign Indologists of renown like PISCHEL have indicated that sanskrit with its tough grammar could hardly have been the natural language, and that the praakrits have a greater probability of having been derived from the Vedic dialect. Indeed the three peculiarities of Konkani mentioned above weigh heavily against Konkani being formed from sanskrit. Konkani Praakrit has to have a separate definition, [illegible] = one which is made earlier (to Skt)

5. [illegible] has been illustrated with appropriate examples

6. I shall be failing in my gratitude if I do not express my deep indebtedness to Sri P. G. [illegible] of [illegible]. A pharmaceutical manufacturer by profession, a self-made scholar in Konkani, he burnt midnight oil. He was in constant correspondence with me proffering his multi-faceted wisdom and experience. I sincerely feel he is fit to be the co-author of this work.

7. At a certain stage when I had difficulties with the printers in Madras, there was no "[illegible]" in Madras, Mangalore, Goa and Kerala whom I did not approach to find out an amiable printer. While others had parried under some pretext or excuse, Mr. P. G. Kamath of Trichur became my only "friend in need." I am deeply indebted to him.

8. I am indebted to the [illegible] Press and Trades for readily undertaking this work when many others expressed excuses. Its Manager, M. [illegible] Nair, notwithstanding some additional inconvenience, spared no pains to complete the work.

Foreword

I deem it a proud privilege that Dr. P. B. Janardhan has asked me to write a foreword to this book. From the depth of my heart I beg to thank him for the honour he has given me.

In this Dhatukosa which is an appendix to his book on Konkani Grammar, Dr. Janardhan has undertaken the task of determining the etymology of a large number of verbal roots in Konkani. This is indeed a virgin field which few have ventured to enter. Those who did enter have not been successful for several reasons. Having read these pages with avid interest and curiosty I have come to feel the arduous nature of the author's undertaking and I make bold to state that he has accomplished the task with rare success.

The only authentic and dependable work on Konkani is the famous thesis "Formation of Konkani' by Dr. S. M. Katre, in which he has traced the phonological system of the Language from Sanskrit through Prākrit and Apabhramsa. In determining the etymology of the verb roots found in modern Konkani Dr Janardhan has rightly drawn on the materials and conclusions of Dr. Katre. But his dependence on the well-known thesis does not detract from the hard nature of his work; nor does it affect the originality of his statements.

Konkani vocabulary is basically Aryan and has its original source in Sanskrit, the ancient Indo Aryan language. But there are several words in Konkani which do not fall in line with Sanskrit. Here are a few handy examples: [illegible] आम्ब..mother; [illegible] morning, [illegible] tomorrow; [illegible] cheek; कुर्टे=wart; [illegible] = a deaf person (mas), [illegible] = impure person (mas) [illegible], eye: [illegible] coconut tree; [illegible] coconut in its most tender stage, अड्मर = unripe coconut; [illegible] = [illegible]d spread.

That the nature of Konkani vocabulary is such is not at all surprising, for Konkani has absorbed words from diverse sources through [illegible] the Sanskrit [illegible] Pali of Buddhism, Ardha Magadhi of Jainism, Arabic of Islam, Persian of the Moghul rulers of [illegible], Latin of the Catholic Religion, Portuguese of the European rulers of Goa, Marathi of the Gowda Saraswats who are believed to have migrated to Konkan from Trihut — These are all sources that enriched Konkani. It is [illegible] expected that all these sources were equally impressive or that their impressions were equally durable. Waves came and waves receded, leaving something here and something there, washing away something from here and something from there. The resultant is the Konkani before us.

More important than all these is the influence of neighbouring languages [illegible] Marathi in the North and Kannada in the [illegible]. Of these the last i.e. Kannada has been the most [illegible] in [illegible] [illegible].

Kannada, a well developed branch of Dravidian, on the north western border of which Konkani has been [illegible], is the most important contributor to Konkani. Not only the geographical situation but also the historical [illegible] has led to this. For centuries a number of Dravidian [illegible] have ruled over Konkan. At a later period owing to [illegible] social, economic and religious pressure, Konkani-speaking persons [illegible] out and got mixed with people speaking Kannada, Tulu and Malayalam. The influence of these [illegible] Dravidian on Konkani is so pervading that [illegible] rather [illegible] to constitute a [illegible] [illegible] than [illegible].

In fact one can even say that Konkani is a product of the Aryanisation of the Dravidians [illegible] of the language of Konkan [illegible] structure of Konkani and [illegible] of the [illegible] influence of the Dravidian [illegible] [illegible] Kannada, Tulu and Malayalam [illegible] Konkani [illegible] Dravidian [illegible]

humble opinion the following Konkani verb roots are of Dravidian origin, in the same way as [illegible] = to write (No.215) pointed out by the learned author of this Dhatukosa:

मुरंडु	from	[illegible]	(Murandu)	(n)	(No 245)
[illegible]	,,	[illegible]	(Pisidu)	(n)	(No 1[illegible]9)
[illegible]	,,	[illegible]	(Valikkuka)	(v)	(No 224)
[illegible]	,,	[illegible]	(Tookkuka)	(v)	(No 155)
[illegible]	,,	[illegible]	(Tānduka)	(v)	(No 128)
[illegible]	,,	[illegible]	(Tānguka)	(v)	(No 127)

It is worthwhile to note that Dr. Janardhan has traced Sanskrit origins for these roots on the basis of the well-known rules of sound change, also enunciated by Dr. Katre and therefore his grounds are too firm to be flatly denied.

Perhaps several Dravidian items might have entered Sanskrit also during centuries of interaction, adaptation and adoption. The present tendency of keeping aloof Aryan and Dravidian in air tight compartments as mutually exclusive and perennially opposing elements, will have to be thrown over board, before we can develop a healthy insight into the problems of linguistic developments in India. I firmly believe that an in-depth comparative study will make it possible to relate several Konkani verbs with Dravidian. For instance [illegible] (No 14) can be derived from the Konkani noun [illegible] = flame, which may be related to the Dravidian [illegible] a'uka (v) to burn with a hot flame.

Sanskrit scholars of olden times used to put those items which do not conform to Sanskritic derivation under an omnibus term '[illegible]' For eg In the famous Prakrit [illegible] of [illegible] the root [illegible] occurs in sentence the [illegible]. The commentator gives the [illegible] of this as [illegible] and states that '[illegible]' is [illegible]. Evidently the Sanskrit equivalent for [illegible] is [illegible]. It is interesting to note that Dr Janardhan connects [illegible] with [illegible] = [illegible] drop (No 87)

In certain cases the author has provided alternative etymologies, for instance He suggests आ + [illegible] and [illegible] for आमुरि [illegible] mention his preference for the former. Likewise I would humbly make some suggestions. I believe Dr. [illegible], as a man of [illegible], would be glad to see them.

No 9. [illegible] can be derived from [illegible]. Similarly No 11, [illegible] from [illegible]. No 29. [illegible] from [illegible]. No 21. [illegible]

There is another aspect of the book which needs mention. [illegible] it is not only a book of Etymology of verb roots. Here the author also gives the tense form of every verb and also model sentences using the verbs. As a language teacher I know how useful this is to students. These model sentences given by the author will be of help not only in understanding the usage of verbs but also in classifying them on the basis of the structural features at the syntactical level. Moreover in the case of several verbs he has given examples of [illegible] as well as [illegible]. This is really an [illegible] part of the work.

The most outstanding feature of the [illegible] is the scientific attitude the author has brought to bear upon every point dealt with by him. Mother Konkani is truly fortunate that a son who is a [illegible] has come to offer at her feet such fragrant flowers of his genius and learning, fruits of his hard patient work.

I congratulate myself for having the rare opportunity of introducing this invaluable book to the lovers of Konakani.

Dayanandam
Trichur-20
29 [illegible]-1991

P. G. KAMATH
Chairman,
Kerala Konkani Academy

KONKANI DHATUKOSH

अ

1 अड्ळ्, to knock, to come across, to obstruct- अडळत-skt अर्द-causal अर्दयति, causes affliction, torments, strikes, hurts; usage: पांय फत्तराक अडुल्लो, the foot knocked against a stone: तें कर्म ताणें अडळायलें, That job he obstructed. ते बरप् वाचतना, ताजें नांव मस्त फन्तां अडुळता, While you read that writing, you come across his name several times.

2 अम्बुड, to expel with insult- pr. t. अम्बुडता.(trans)past t. अम्बुल्लें,-(skt. अ-मूल→अमूलयति, make one rootless. Figuratively makes one a persona non grata). usage: दक्षान धुवे सतीक अम्बुडन धाडिलि Daksha (Prajapathi) insulted daughter, Sati and sent her away. तू जांवयाल्यागेल्यारि, तो अम्बुडतलो, If you go to your son-in law's, he will expel (you) with insult.

3 अवगय, to offer in vow—अवगयता-(trans) (आ+मन्त्र् to speak to, to invoke –आमन्त्रयति, consults). Usage: ताणें देवाक तूपाचि दिवलि आवंगयलि, He vowed to offer a ghee-lamp to the Lord. पोट्टा दूकि निवारण जल्यारि देवळा सुत्तु लोळतां म्हण ताणें अवंगयलें, If the stomach ache is cured, he vowed "I shall wallow round the temple"

4 अस्स (आस) is, has (auxiliary verb) आसता, (intransitive) आसलो, आस्तलो (चि) ते—The verbal root आस officiates in the present tense, without the tense pratyaya viz घर व्हाड् आस, the house is big. खोगंडे वेळारि तीं कोप्न आसता, At times she is angry. So the use of आस or आसत in the present tense, is optional, but in the formation of the past tense, आस alone is used, while in the formation of the future tense आस्त alone finds use (S. अस= to be – अस्ति = is)

This auxiliary finds use in the formation of derived tenses and moods. Thus वत्त + आ (स) लो = वत्तालो (Past imperfect tense)

5 [illegible] (1.1), to [illegible] — [illegible] — P [illegible] [illegible] measure, [illegible]. [illegible], the Konkani word should have been [illegible] [illegible] of the initial syllable. However, [illegible] of [illegible] of short and long [illegible], the [illegible] syllable was [illegible] [illegible] [illegible] [illegible]. [illegible]

An alternate [illegible] source [illegible] [illegible] clear.

आ

6 [illegible] — [illegible] [illegible] [illegible] goes dry in summer.

7 [illegible] to [illegible] [illegible] [illegible] is translated.

8 [illegible] [illegible]

(Skt आदृ– आद्रियते न does not pay respect). Usage:- थोरी गायी आटोपना = The fat cow does not yield to be controlled; धावंच्या घोड्यांत आटापुन्ना, running horse will not submit to control; चेल्यान वाटेरि वत्तसन माका आटोपिल्ना while walking on the road, the boy never paid heed to me.

9 आपड, to touch-- आपडत, (Past. t आपडल्ल, आपल्ल) (trans)– (skt आ + स्पर्श, to touch – आस्पर्शति) Usage:-चेरडू हुन आयदनांक आपडत, The child touches the hot vessel; आदिशंकर एक म्हाराक आपडल्लो, Adi Sankara touched a Pariaih — The subject, in this past tense syntax is, exceptionally in the nominative and not the instrumental case. So this verb is treated as **intransitive.**

10 आपय, to call – आपयत — (trans) — (skt आ + ह्वे, to call, आह्वयति) Usage.- अरे नारायण, तुका "मेस्तर" आपयता. Hey, Narayana, teacher calls you. हांव आपयल्यारि तुजा कन्नान्तु पडना वे? If I call you, does it not fall in your ear? This word is widely used in Karnataka, but sparingly in Kerala.

11 आचं, to rinse the mouth. — आचंत, (Past- आचल्ल) - (intrans)--(Skt आचम्, to sip, to lick, rinse the mouth -- आचमति)— Usage:- चेल्लो जेवण करनु आचंत, The boy rinses his mouth after the meal; अम्मा चेरडाक आचंयत. The mother rinses the mouth of the child. (causal verb)

12 आयक, to listen, to hear, to obey --आयकत---(trans) (आ + युज्, to unite, to listen). Use:- हांव सांगिल्ले चेरडू आयकना, The child does not lend its ear to what I say. मंत्रि फाल्यां येत्त मण आयकलें, I heard that the minister comes tomorrow. शिष्यानो, हें आयकाय, O, Ye disciples, listen to this. When the popular roots of Skt are श्रु and श्रु (शृणोति or श्रवति) why did Konkani adopt आ + युज् for its root "to hear"? It is a reminiscence of Vedic days, when while instructing the disciples in the forests (आरण्यकाः and उपानिषद्‌ः), the venerable Guru used to command the Sishya to unite his ear to the

speech of the Guru — [illegible] [illegible] [illegible] [illegible] — [illegible] the ears upon the eyes, drink the word of the Guru, was a common saying. It simply means "lend your ears". [illegible] in resonance with the thoughts of the Guru". [illegible] the metaphorical word [illegible] [illegible] of the [illegible] [illegible] [illegible]

13 [illegible] ([illegible]) [illegible] to imagine — [illegible] — [illegible] Konkani [illegible] [illegible] [illegible] people [illegible] [illegible] [illegible] [illegible] — [illegible] — [illegible] [illegible] — [illegible] [illegible] [illegible] among the [illegible] [illegible]. Due to the [illegible] of the prefix [illegible] the [illegible] [illegible] becomes [illegible] ([illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Children and Women while playing with [illegible] [illegible] start with "[illegible]" to give the [illegible] a [illegible] [illegible]. This phrase means "a [illegible] comprehension at [illegible]." [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]—Moon.

14 [illegible]. to make porridge — [illegible] [illegible] — [illegible] — (trans.) [illegible] [illegible] — [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] making porridge out of Ragi powder.

इ—ई

15 [illegible], to desire, [illegible] [illegible] — [illegible] [illegible] — [illegible] — (trans.) — Though in Konkani it is a [illegible] [illegible], [illegible] it is a primary root, [illegible] to desire — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — The wife [illegible] to go to pictures. [illegible] [illegible] [illegible] [illegible] — The more he [illegible], the more he aspires. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. If you [illegible] to reach the Moon, you can at least reach a crow.

उ

16 1. [illegible] [illegible] — [illegible], (past [illegible]) — (trans.) — [illegible] [illegible] + [illegible] — [illegible] — [illegible] up, comes up, [illegible] [illegible] [illegible] [illegible] [illegible]. He will lift the chair.

A word with the same meaning, but more popular in the south is उद्+भृ — उद्भरति — (k) उब्बारद, Holds up. Eg. हांवं तीं जड्डाणि उब्बारीन, I shall (can) bear that load high.

16 b. Now read the following : भात उक्कळ्ळें = paddy is boiled; इडलि उक्कळ्ळें = Idly is steamed; पत्रवडो उक्कळ्ळो = *Patruvada* is steam - cooked. This word उक्कळ्ळें = Steam - cooked is NOT homonymous with the isophonetic word given above. The *dhatu* is उक्कड (डि), to steam - boil. There is no exact parallel for this in skt, wherein उख = a shallow boiler, can generate a denom. verb, (skt) उखयति = (k) उक्कडत, (trans).

17 उगड्, to open - उगडत – (trans) — (skt उद + घट् to open, उद्घाटयति) usage - जावो, म्हयन्याचि "लाटरि" मेळ्ळो, देवान दोळे "उगडळ", Thank the stars, the monthly lottery has fallen (to my lot), God has *opened* His eyes. दोळे उग ड्यारि चेरड् तळ्यान्तु आस!, Open the eyes! and I see the child in the pond. दोळे उगड्च्या फुडे कुन्निरांक आपडूनजा, should not touch the pup before it opens the eye.

18 उगळ्, to disappear -- उगळत, (past उगळ्ळो) -- (intrans) -- (skt अप + गल्, अपगलति sneaks away) usage:- हांवं येवच्या फुडे कय उगळ्ळो रे तूं ? I say, where did you disappear **no sooner than I arrived ?**

19 उजराव्, to beneficiate, enrich — उजरायत — (trans)- (skt अर्ज + ? — अर्जयति = beneficiates) usage:- चेडिल केंस उजरायत, The girl is enriching (by removing dirt) her hair. The same word you come across in फणसु (jackfruit) उजरायत, तुळसी पानां (Tulasi leaves) उजरायत भाजि (amaranthus) उजरायत, पिरडुके फाति उजरायत. फुलिक (nose stud) उजरायत, दन्तोणि (comb) उजरायत

20 उड्डेव् to toss (throw up) - उड्डेयत — (trans)— skt उज्झ्, उज्झति emits, tosses up) Usage – ताणें [illegible]

[illegible]

21. [illegible] to get up, to wake up. [illegible]

22. [illegible] I [illegible] down the water [illegible] Don't [illegible] water this way and that [illegible] Our pond was emptied (by baling out water).

23. [illegible] with the skt अवमूर्धन = Head down.

24. [illegible] legs, I shall dash you on the rock.

25. [illegible]

The wife does not speak to the husband', त्या चेड्डाक समाच उल्लयलें (I) scolded that servant boy severely.

26 उल्लोंद — (trans) — call — उल्लदीत — This cannot be a primary root, but a "Sandhi - word" उल्लो + दी = उल्लोंद. Konkani उल्लो corresponds to the Skt उल्लाप:= call, a noun derived from उल्लापित. उल्लोंद literally means "give a call". Usage:— त्या आम्बे व्हर्तल्याक उल्लोंद, call that man who takes mangoes. It is strange why the Keralites adopted this compound word, when there is the straight आप्.

27 उस्सरमेट, (intrans), undergo distress by exhaustion - उस्सरमेटेत — (skt. उत् + श्रम् = to suffer by exhaustion. The Konkani word is a denom. verb derived from the noun उस्सरमेटि = उत्श्रान्तता=exhaustion). चारि म्हाळियांचि निस्सणि चडून तीं उस्सरमेटेत = she is distressed by exhaustion by climbing stairs of four flats. चेरड तळ्यान्तु पडून उस्सरमटेत = the child is distressed having fallen in the water pond. चेलिये वार्‍डीक लागि पावलि म्हणु बापा उस्सरमेटेत = The father is distressed (by pressure of work) that the daughter's marriage has approached.

उस्सरमेटेत, a word of 5 syllables is a law-breaker in Konkani (the law of contraction in etymology.) In fact this verbal form is of recent origin. The more popular form is to use the noun form (4 syllables) with a helper verb, viz उस्सरमेटि येत्त, or करत.

28 उव्हाळि, exorcise, remove affliction - उव्हाळेत, p. t., उव्हाळिल्लें - (trans) - (Skt [illegible] to shake away, to remove affliction). The mode of उव्हाळो varies from region to region. The procedure adopted is to remove affliction due to supernatural spirits or due to evil eyes of jealous visitors. If some one appreciates a nice child, it is superstitously believed the "evil" eyes of the appreciator will afflict the child. One of the methods I had witnessed is as follows: The soil from the left foot print of the appreciator is picked up by an elderly woman

[illegible] are severely evil.

[illegible]

ऊ

[illegible]

[illegible]

32 ऊंङ्ग (हुंङ्ग), Smell -- हुङ्गन (हुङ्गीत) — (trans)—skt उत्+घ्रा—उद्घ्राति)—usage सुणं वाटेन रावल्या सर्वांक हुङ्गीत, The dog smells every one who goes by the road. One who always belittles the self, or speaks out his own weaknesses, or, one who invites ill-fame to oneself, is often designated by the saying "ताण्डो चोट चालन हुङ्गत"

33 ऊंप, snatch, rob—उप्पीन (or उपत)—(trans)—(skt.—अप+हृ—अपहरति, robs). भयणीन तागेलें "पेन" उप्पीलें, Sister snatched his pen, वेगळ्यांलो मालु उप्पूंक जा — shouldn't **rob other people's property.**

34 ऊब्, fly — उबत — (intrans) —. In the face of the other word उडत, this appears to be redundant. Not quite so, because ऊब् has other significance like "carries up, spreads overhead, raises up" etc. It is the Konkani equivalent of the skt उड्डत. Usage— बुडि (पताकि) ऊँच उबत, The flag *flutters high.* कावळो उबलो, the crow *flew away.* सोदंग वारान्तु उबतले, The paper kites will float over the wind; हातान धरि, नाजल्यारि वस्त्र उबतलें, Catch with the hand, otherwise the dress will *rise up* in the wind.

ओ

35 ओत्रसि match, achieve — ओत्रसीन (or ओत्रसत) (trans) — (skt. उप+सृ—उपसरति, closely follows, matches). Usage— तो चोळि त्या कापडाक ओत्रसना, That blouse does not match that "kapad", कसलेंय करून तो कार्यार ओत्रसीन, whatsoever the means, he achieves the purpose: तुवें सांगच माका ओत्रसना, What you say does not suit me.

36 ओंतं (or वोंत by the prothesis of व), to rise up, to surge up. ओंतत (ओंतात) (intrans) — (skt. उद्+इ—उदेति, rises

[illegible] up, escapes. Usage : [illegible], The milk has surged up. [illegible] overflowed. This word does not [illegible] the sense of [illegible] out, and so the Tamil word "[illegible]" = to point out, has no connection with it.

37 [illegible] ([illegible]) to [illegible] [illegible] ([illegible]) ([illegible]) [illegible] to tip up, [illegible], to [illegible] — [illegible]) Usage.- [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] the [illegible] a partition.

क

38 [illegible] ([illegible], pronounced as [illegible]) to [illegible] with a [illegible]. It is a denominative verb derived from the [illegible] ([illegible]) [illegible] to be [illegible] from [illegible]. [illegible] [illegible] [illegible] — [illegible] ([illegible]), it is used in all the three primary [illegible]. In usage, one hears [illegible] [illegible] [illegible]. The [illegible] will [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] and [illegible] into a [illegible] — the [illegible] [illegible] [illegible], but in the [illegible] [illegible].

39 [illegible], [illegible], to [illegible], to [illegible] — [illegible] — ([illegible]) — [illegible] [illegible], to [illegible], to [illegible], to [illegible] [illegible], [illegible]) Usage — [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] the [illegible]. A [illegible] [illegible] of [illegible] [illegible] is called [illegible] [illegible].

40 [illegible], [illegible] — [illegible], [illegible] [illegible] [illegible] — ([illegible] — [illegible] [illegible] — [illegible] [illegible]). Usage— [illegible] [illegible] [illegible]. He will do that job. In the pre Portuguese Konkani, [illegible] and denominative verbs were few, and many verbal

functions were carried out by placing कर behind the nouns. Thus, खेळ करत (makes fun) क्षमु करत (pardons) etc. were used: but now you say. खेळेयत, and क्षमत.

41 करग्, to dissolve, become lean — करगत (intrans) (skt. कृश् to become lean, कृश्यते). usage. मेणा बवलें अनी मीठा बावलें समुद्रा उदाक मेजूक चलर्कीं, मेणा बावलें वापास आयलें, मीटा बवल करगुन गल्ल, A wax doll and salt doll went to guage the ocean's waters: the wax doll returned, the salt doll dissolved away. ताजे जिब्बेरि साकर घाल्यारि करगना, Sugar does not dissolve on his tongue (a dispassionate man).

42 करप, to get roasted - intrans — करपायि, to roast— trans — This seems to be a denominative verb derived from the noun कर्पर, the roasting pan in skt. (This is the equivalent of Konk. कायलि)—Skt. कर्परयति has become करपायत in Konkoni Use:- पोळो करपाय *roast* the omelet; हणपोळ करपायलो, Hannat has been *carbonized*. कयलीरि पोळो करपत = The omelet gets *roasted* on the pan (intrans)

43 कत्तरि, to cut, to chop कत्तरत — (trans) — (skt कत्र् = to slacken, to loosen. to remove. कत्रयति) चेरडान बोट कत्तरल, The child *chopped* the finger; तो रूकु कत्तरत, He *cuts* the tree: फणसु कत्तरलो The jack fruit was *ripped*

44 कळ to know. to realize, to understand, to take note — कळत, p. t. कळ्ळें. (trans) (skt कल् to think, कलयति) — Usage. माका तें कळत = To me it is known; तुका तें कळका To you it must be known — In the syntax using the verb, the subject is given in the dative, and so the ... morphology appears to be defective. The correct spelling ought to be कळत्. + अ [स] → कळिस and कळक . आ (स) · कळका = has to be known

45 कलय, mix (by macerating with hand) — कलयत, (trans) (skt. word कल् has multimeanings, of which one

[illegible] He [illegible] the rice in [illegible] water; [illegible] the vaidya mixed the pill in honey;
[illegible] the Malayalam and Tamil words for [illegible]
[illegible]

46 कवटि [illegible] up. [illegible] — [illegible] — Skt. [illegible] to roll, to cover — [illegible] He rolled up the bed (figuratively [illegible] means winding up one's establishment) [illegible] The [illegible] with hunger. [illegible]
He [illegible] down [illegible]

47 [illegible] plough — [illegible] — [illegible] — [illegible] He tilled the paddy field. [illegible] she [illegible] the bed in a pell mell. This word is generally applied to any thing left in a pell mell.

48 [illegible] draw, take, [illegible] [illegible] — [illegible] to pull [illegible] Draw water from the well; [illegible] the [illegible] He [illegible] the [illegible] form. [illegible] circumambulation.

49 [illegible] to [illegible] to pound [illegible] [illegible] He pounded the rice [illegible] [illegible] The police belaboured the thief severely.

50 [illegible] to [illegible] [illegible] [illegible] the [illegible] by which the [illegible] of the verb is replaced by the [illegible] and [illegible] instead of [illegible]. [illegible] the word

means destruction or spoilage, for eg. तीणें [illegible] वचून [illegible] She spoilt everything by going there.

51 किरडि to grind किरडीत - (trans) (skt. खुर् = to cut, to scrape, -- खुरति) ताणे मुंयेक किरडीलि, He rubbed the ant: ताणें वांकदा गुळि [illegible] फडे, हत्तारि किरडीलि He pressed and ground the medicinal pill on the hand before swallowing. An almost homonymous word करडीत means biting the teeth - Ref to खरडि.

52 किरळ - to sprout up (from the seed). (intrans), denom. Verb from the noun कोरळु (sprout, esp of the bamboo grass) Straight shoots all round the bamboo grass gives the appearance of rays (किरण) and hence the name किरळेत = sprouts - applicable to the sprouting of seeds of any plant or tree.

53 कुण्ट् , to limp — कुण्टन — (intrans) (Skt कुण्ठ् to be lame, to be depressed - कुण्ठति) तो कुण्टन कुण्टन मात्‍ळ्यारि चडलो, Limping and limping he got upstairs.

54 कुद् , to hop frolicly — कुदन - (intrans) (Skt. कुर्द to jump about frolicking - कूर्दते) तो [illegible] पीवनु [illegible] कुदतालो, He was frolicking on the row boats having heavily drunk. In Kerala, during temple festivals, boats are ceremoniously brought to be floated in the temple tank. The drunken frolics of people jumping over the boats enroute to the tank, adds pomposity and at the same time vulgarity to the ceremony. आमगेरि नागीणि यवून तो कुदत, She violently jumps about, under the influence of a Nagini (a female reptile spirit).

55 कुस (कुसि) to putrefy, to decay - कुसीत (or कुसन) (intrans) (Skt. [illegible] to putrefy, [illegible]) आम्बो कुसलो, mango putrefied. कुष्टरोग्याले हात कुसले = Leper's hands have rotted. A worthless rotten fellow is often denominated कुसिल्लो.

56 कुन्दं, to feel drowsy — कुन्दन — (intrans) - (Skt. क्लम् to get fatigued, क्लाम्यति) [illegible]

semantic difference ; while [illegible] specifically means 'dancing', the word means general [illegible] [illegible] [illegible] [illegible] [illegible], The girl was dancing in the cinema [illegible].

57 केनांव, to [illegible], to glorify, — [illegible] — [illegible] — (Skt [illegible] — कीर्तयति — extols, commemorates). [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible] [illegible] his younger wife [illegible] with gold. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — He is glorifying [illegible] by worshipping with flowers. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — There is no end to the [illegible] of the [illegible] of [illegible] of the [illegible].

58 [illegible], to scold, to get angry — [illegible] — [illegible] — [illegible] (Skt कुप् to get angry, कुप्यते) [illegible] [illegible] [illegible], father scolded the son. [illegible] [illegible] [illegible] [illegible], [illegible] angry with the husband.

This verb, strangely, behaves like an intransitive verb, because in the past tense, it [illegible] with the subject [illegible] [illegible] [illegible] [illegible]. The subject is given in the nominative. The correct syntax ought to have been [illegible] [illegible] [illegible].

59 [illegible], to [illegible], to [illegible], [illegible] — [illegible] — [illegible] [illegible] [illegible], [illegible] [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], The [illegible] [illegible] the [illegible], with [illegible] [illegible] [illegible] and [illegible] fell [illegible] the [illegible] of a [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] She [illegible] [illegible] by [illegible] a [illegible] in the wall. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. In Mahaballipuram, small temples have been carved out of rocks by the Pallava king.

[illegible]

60 [illegible] ([illegible]), to dig, [illegible] — ([illegible]) [illegible] — (Skt [illegible] to dig, [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible],

He dug a pond where his family house was (fig — He completely wasted the family property).

61 खंप (pronounced as खोंप), to pin up, to strike — खपत — (trans) -(Skt. खच् to fasten, to bind, खचति) ग्हल्सेन मल्यान्तु खोंप्लि खपलि The bride stuck the brooch on the head. चाबि किस्वोण्टीक खपलि, The key is stuck to the waist band. आजो वंय खपत, Grandpa makes the fence (fence making consists in placing woven coconut leaves or planks and tying them to the fence posts. Two people stand on either side and pass the binding rope to and fro with the help of a long flat bamboo stick-needle. The frequent piercing by the "needle" has given the process the name of वंय खोंपप (खपप) । वोरल् वांटी खप , Stick the "Pallav" to your hip.

62 खरडि, to scrape (also spelt as करडि = to bite the teeth) — खरडीत — (trans) — (Skt खर्द् to bite - खर्दति) चेरड् निदान्तु दान्त करडिताले. The child was grinding teeth in sleep. फत्तल खरडीत नते? Did you *scrape* the skin of the arecanut?. तांणे वोंड् खरडील, He shaved his bald pate. (He became a pauper or he mishandled every thing)

63 खरंप, to scratch — खरंपीत — (trans) Skt. खर्ज् to feel uneasy, खर्जति). तो मन खरंपीत, He scratches the head (fig. He is groping in the mind, he hesitates to say something)

64 खरशं, to be tormented, to gasp for breath Denom. verb from noun खरशि (want of breath) — खरशत — (intrans) क्रश् to lament, to cry, क्रोशति) There is semantic difference between the Skt and Ekni roots चेर्लो धावून धावून खरशलो The boy got uneasy by continuous running.

65 खळि, to shake of, to get rid of, to dispense with — खळत, pt. खळ्ळे (trans) (Skt. स्खल् to shake. स्खलते) काल्लि रातिं हांवे नीद खळ्ळि, yesterday night I dispensed with sleep. (I kept wakeful). कर्मो जावन जावन शाप खळून वता, As age

[illegible] becoming less [illegible]. This time the animal [illegible] got [illegible].

[illegible] (pronounced [illegible]) the [illegible] part of the [illegible] has been derived from this verb.

66 [illegible] to go bad [illegible] [illegible] — [illegible] (Skt. [illegible]) [illegible] [illegible] (illegible) [illegible] — [illegible] [illegible] [illegible], [illegible].

67 [illegible] — [illegible] to get [illegible], to get [illegible] — [illegible] — [illegible] is a denominative verb from the noun [illegible] [illegible] [illegible] — The [illegible] gets [illegible] when the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — the [illegible] by the [illegible] for the [illegible]. Though there is no [illegible], [illegible] the [illegible] and the [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] and the [illegible] [illegible] [illegible] —
कुरकुल → (k)खोवळ

68 [illegible] to cough — [illegible] — [illegible] (Skt. [illegible] to cough). [illegible] [illegible] [illegible]. The child coughs. [illegible] [illegible] [illegible] [illegible] get [illegible] up [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. There is also a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] by the [illegible] [illegible] [illegible] [illegible] others from [illegible] [illegible] [illegible] [illegible] [illegible].

69 [illegible] [illegible] [illegible], [illegible] — [illegible] (Skt. [illegible] to [illegible], [illegible]) [illegible] [illegible] [illegible], [illegible] [illegible].

70 [illegible] [illegible] [illegible] — to [illegible] [illegible], to get [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] — [illegible] [illegible] [illegible] [illegible] — The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

गिर्चात = The big girl pushes (presses) against the small one. भरण्यान्तु आम्बूलि खिचून आस = **The little mangoes are Jam-packed** in the bottle. 'बस्सारि' लोकु खिचून रावला = People have stood jampacked in the bus.

71 खीर, to pour, to melt, to dissolve — खिरत — (intrans) (Skt) क्षर्, to flow, to glide, to melt — क्षरति) आमट्यान्तु मीट् खिरलेना = The salt has not dissolved in the dish. सकर पन्दाक देसल्या, खीरिय, Sugar has settled at the bottom, dissolve it. बायलेन भम्मणाचेर कोपान कापिन्तु मीट खिरियलें = Angry over the husband, the wife dissolved salt in coffee.

72 खुण्टि to pluck (usually handfuls) — खुण्टीत — (trans) (Skt. खंड् to break, to disturb, खंडति) धुवे, उद्यानान्तुलें फूल् खुण्टनाका, Daughter dear, don't pluck flowers from the garden; अरे, तण् खुण्टून गायेक घालि, I say, pluck the grass and give (it) to the cow.

73 खेळ् to play, — खेळत, खेळ्ळ, खेळतल — (intrans) (Skt खेल् to play, खेलति) भुरगें घरा भायर खेळतात, children are playing outside the house.

74 खोंचि, Stab — खोंचत (खोंचीत) — (trans) — (Skt, कुर् to tear, कुणाति kills) तांणे नागेल्या पूर्वकामकीक सुऱ्येन खोंचिलि, He stabbed his old lover with a knife लागि वचिना, पड्डो खोंचितलो. Don't go near, the bullock will gore (pierce) अम्मा, अण्णान मका भोटान पोटांत खोंचोलें = Mother the elder brother poked me on the stomach with finger.

ग

75 गज्र्, to take blame, to be scandalized — गजरत (intrans) — (Skt. कच् to be wicked, कचति) चेडू जल्ले ते कारणान चेडुं वेळान गजरत. The girl always *takes the blame*,

[illegible]

76 [illegible]
and reprimand you.

77 [illegible]

78 [illegible]

79 [illegible]

80 गाळ् to filter — गाळत, p.t. गाळ्ळे — (trans) -- (Skt. गल् to filter, to pour out, गलयति) तीणें उदाक गाळ्ळें, she *filtered* the water.

81 गाळाय, to cleanse, wash, to reprimand -- गाळायता – This is NOT the causal form of गल्, to ooze. It has a separate root--(trans) – (Skt. क्षाळ्, to cleanse, wash, क्षाळयति). [illegible] तन्दुळ गाळायता, wife is *cleansing* the rice - similarly [illegible] गाळायता, cleanses the mustard seeds. बापाय्न पुताक [illegible] गाळायल्लें, father severely *reprimanded* the son.

82 गीळ् to swallow - गिळता, (pt) गिळ्ळें – (trans) (Skt. गॄ to swallow, to make sound to emit - - गिरति or गिलति). हुनु उदका घोट्, थुंककय ना, गीळकय ना, Hot water mouthful, cannot be spit out, nor can be *swallowed*. This proverb denotes an unavoidable painful necessity.

83 गुण्ढाय = to cover. गुण्ढायता (denom verb) (trans) – (Skt. गुण्ठ् to envelop, enclose · गुण्ठति) कुचेलान [illegible] [illegible] गुण्ढायलें = Kuchela *rolled* the flatrice *in* a cloth [illegible] [illegible] गुण्ढायले [illegible] [illegible] = *Encircled* the 'chorvi' with duster cloth to filter the rice.

84 गुस्प्. (गुस्प), to get confused, to mistake, – गुस्पता (गुस्पोता) (intrans – trans) - (Skt. गुप् to get confused, जुगुप्सते. [illegible] गुस्पलों, I went *wrong* while counting. [illegible] [illegible] [illegible], My tongue *slipped*. [illegible] [illegible] [illegible] [illegible], While I am talking, don't you *confuse* me; मका वाट् [illegible] I took the wrong road (path).

घ

85 घाश्ट, to press to twist -- [illegible] — (trans) -- (Skt. घृष् to rub, to crush, to rival घर्षति) दोळे [illegible]. Don't *rub* your eyes; [illegible] [illegible] [illegible] हतांनि घश्टून [illegible] [illegible],

[illegible] (the juice) of the [illegible] the girl [illegible] the clothes. [illegible] he said [illegible] Garbha. (Mythology has it that [illegible] (Navagrahas) [illegible] positions at the time of birth of his son [illegible] of [illegible] planet [illegible] powerful and invincible, but was killed in his prime.)

86 [illegible] In this [illegible] of the [illegible] type of [illegible] the [illegible] questions) at the interview today.

87 [illegible] The basic meaning of "dropping down" can be modified by prefixing [illegible] out knowledge. [illegible] word in Konkani [illegible]

पैल्लो मनीषु The other man: man next to, the distant man. पर नदी becomes पैल्तडि, the other bank, opposite shore, the distant land.) पैल्यान is derived from the III case of the skt word क्षेपण, act of throwing. There is in skt a direct verbal root, (क्षिप् to throw, क्षेप्तव्य), but Konkani has rejected it and preferred to express the act of throwing periphrastically and using double verbs पैल्यान घाल्ले (lit. Throwingly dropped). The boy lost his chain should be translated as चेल्यान [illegible] पडलि and not as पैल्यान घालिल. The former denotes the involuntary act of a loss whereas the latter is a purposeful throwing away- Similarly, "The husband divorced the wife" should be translated "घरकान्नान बायलेक पैल्यान घालिल and not as [illegible] परघलि equates with शेण्डीलि.

88 घासि, to test, to rub - घासन — (trans) - (Skt घृष्- to polish, to test to rub, to scratch, घर्षति) सोनगान भंगार [illegible] घासिल, The goldsmith *rubbed* the gold on the touchstone, (hence the meaning "to test") कुणबीणि आयदन घासत, The servant maid *scrubs* the vessels.

89 घुत्र, to rotate (oneself) to whirl - घुत्रन — (intrans) (skt घुर्ण्, to whirl, घोणते), — घुत्र रे, फाटि [illegible], I say turn about, let me see your back., [illegible] [illegible] घुत्रन, The fan rotates by electric power. [illegible] घुत्रन [illegible] वत्त, The tornado proceeds whirling and whirling.

90 घे, to sieze, to take —घेन, घेतल, घेतल. The past tense morphology ought to have been घेतल, but it has deviated into घेतल. The future tense is pronounced as घेत्ल→घेतलि (open 'O' sound). The Kudabi Konkani is more consistent in this matter having the 3 tense forms, as घेतन, घेतल and घेतला (trans) — (skt root is ग्रह् to [illegible] sieze, गृह्णाति. Ref: A Higher Sanskrit Grammar by M R Kale, Dhoulocha P. 34. [illegible] खूप [illegible] घेतन The boy [illegible] a lot of beating [illegible] you receive this money for the time being.

पुस्तक घेवून यो, you *bring* the book; [illegible] "[illegible]" [illegible] I [illegible] *purchase* some one dozen mangoes. [illegible] [illegible] Dog *chases* the [illegible] [illegible] The government *withdrew* that Law.

91 [illegible] [illegible] — [illegible] — [illegible] — [illegible] to make sound (in general). [illegible] He [illegible] no sooner than he [illegible] the eyes.

92 [illegible] = to make tumultuous noise, to proclaim [illegible] — This is a [illegible] of the (S. [illegible] — [illegible] the same meanings as above. [illegible] the [illegible] root of tatsama in Konkani [illegible] (Ref chap. VI. 6 B.) [illegible] = [illegible] are making [illegible] noise. More popular is the causal form [illegible] — King's [illegible] are *proclaiming* that the thief has been arrested.

च

93 [illegible] to go [illegible] — [illegible] — [illegible] [illegible] to go [illegible] Konkani meaning is specific [illegible] while the skt. meaning is general [illegible] He *climbs* up the [illegible] [illegible] is a [illegible] phrase to mean "takes advantage of" [illegible] Don't *let* the dog *inside* the house [illegible] Don't you enter my house [illegible] A thorn entered the leg [illegible] He [illegible] into the plantain. [illegible] gives [illegible]

94 [illegible] to go away, to walk, to [illegible] [illegible] (skt. [illegible] to walk [illegible]).

* [illegible] of words [illegible] meaning points out to the primitive stage of the language. The same word [illegible] general meaning or [illegible] meanings when a language advances. Konkani was [illegible] to [illegible]

ह्रातं गोनि "मैलस्" चमकतं, I walk two miles in the evenings. तो कालि चमकलो, He *went away* yesterday

95 चय्, (Pronounced as चोय् with open 'O' sound), to see, to look. (lit. to eye) — चयत — (trans) — (skt चक्ष्, to eye, to speak, to observe — चष्टे) चेल्ले चेडियांक चयतात, Boys are *looking at* the girls. चय्, तें फुल कितल सुन्दर, *look*, how beautiful that flower. Here the चय् is used more for drawing attention than perceiving — चय्, तु मिजे लागि खेळनाका. Look! don't you play with me. (Here it is for **drawing attention to a *warning*).**

96 चर्, to crawl (specific) — चरत — (intrans) — (skt चर्, to walk, चरति walks, moves about *in general*): सापु चरत The cobra *crawls*. स म्हैन्यारि नेरडुवां चरतात, children **crawl at the age of six months-**

The causal form of this verb चरेयत (skt चारयति) means "grazing cattle". चेडो गायंक चरेयत, The servant boy ***grazes* the cattle.**

97 चल्, to move, to go on — चलत, (p t.) चल्ल — (intrans) — (skt. चल् to move, to shake, to stir and several other meanings - चलति). व्यापार बेरान चलत, the business *goes on* prosperously. (बेरान = क्षेम). ही वरडीक असिश चलो, Let **this marriage *pass on* like this.**

98 The same sanskrit root चल् also generates the Konkani word चाळ्, to stir, agitate — (trans) — चाळल, (p t.) ताक-तोय चाळून वाढि, serve the dhai water after stirring. उपकरि चाळि or better उपकरेक चाळो घाल्, (Agitate) *stir* **the curry.**

99 चाब्, to bite — चाबत — (trans) — (skt चर्व् to chew, to eat — चर्वति). सुणं चाबतलें. The dog will *bite*. शबरीन चाबिल्लि फळां श्री रामाक दिलि, Sabari gave *chewed*

[illegible]

paper to the wall (causal)

[illegible]

is natural.

[illegible]

[illegible] distressed ... श्राम्यति), परीक्षे फल [illegible]

on hearing her words.

[illegible]

that has fallen on the ground - राजसूय [illegible], शिशुपाल लागि जूज करतमन, कृष्णाचे [illegible] रगत एताले द्रौपदीन [illegible] [illegible] = During the Rajasooya yaga, while fighting Sisupal, the blood flowing from a cut finger of Krishna, was *sponged* with the "pallav" by Draupadi.

104 चीरि (चीर) to slice, to split — चिरंत — (trans) (skt. शॄ to tear to pieces... शृणाति) भीमान जरासंधाक पायांक धरून चिरलो, Holding by the legs Bhima sliced Jarasandha. चेडान राकूड चिरलें, The boy spliced the faggots.

105 चीवं (चींनि), to suck — चिवंत — (trans) — (skt. चप to suck, to drink चपति) चेरडूं उहूटो चिवत, The child sucks the thumb (Sucking of the thumb or rubber nipple is a subtitute for sucking the breast. It is a deception. So when someone is deceived and fooled, metaphorically it is said "तो चीवून आयलो")

106 चूक to err, to miss, to digress, to **drop out, to** escape — चूकत — (intrans) (skt च्युत to miss — च्योतति). ताणें येवंचो समयु चुकलो, The time of his arrival is *missed* (crossed). कर्णान निडळा मणू सोडिल्लें अस्त्र चुकलें, [illegible] अर्जुनाक किरीटाक लागलें, The arrow which was aimed by Karna at the forehead *missed* and it struck Arjuna's crown. तो शिकवणेसुलो चुकलो. He *dropped* out of studies. वादाविषयांतल्यान चुकनाका, Don't *digress* from the point of argumentation.

107 चेंचि, to dash against, to hit against, to crush. चेचीत - (चेचप) - (trans - cum - intrans) (skt [illegible] to toss, to shake, to dangle — [illegible]). [illegible] The head dashed against the wall. [illegible] फातरान चेचलें भीमान, Bhima crushed the head of Hidimba with a rock. The pr participial form is [illegible], but in northern Konkani the causal form is used normally ([illegible]) **which is not quite right.**

108 चेप्, to stuff — चेपीत (चेपत) — (trans) (Skt. क्षिप् — क्षिपति to put on, to throw into). पुरणपोळि पोटांत चेपीत — stuffs the Poorna Boli in the stomach. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Since she was bawling out while being beaten the (wife beater) husband *stuffed* a clothball into the wife's mouth. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — If you *throw* into the box without space, clothes will get creased. (Skt.) क्षिप् has two noun forms, a) [illegible] which has come into Konkani as चेपणि, b) [illegible] which is absorbed as चेप् dent and चेपप् denting. चेप् is again used as a verb viz [illegible] [illegible] = the vessel got dented. [illegible] [illegible] [illegible] = girl's cheeks are depressed. Instead of [illegible], often [illegible] is used as चेप [illegible] = dent happened. [क्ष is usually absorbed into Konkani as [illegible] but rarely it gets in as च as in क्षौर → चौर, क्षपण → चपण]

109 [illegible] ([illegible]) to thieve, to rob — denom. verb from the noun चोर — चोरिर — (skt. चुर् = to steal, to rob — चोरयति) [illegible] [illegible] चोरलो — The cook stole rice. This word is generally heard in Karnataka side. In Kerala they use a word [illegible] with the same meaning. The verbal noun is चोरणीक (चोर्यं).

ज

110 जप ([illegible]), to meditate, to mutter — जपत (जपात) — (trans) — (Skt. जप, to meditate, to mutter — जपति); [illegible] [illegible] [illegible] [illegible] [illegible], He mutters manthras in the evening. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], Are there people who do not meditate on god when confronted by difficulties? [illegible] जपीता तूं = What are you meditating on?

111 [illegible] to enjoy, make gay — [illegible] — (trans) (Skt. [illegible], to eat [illegible] — There is semantic difference between

the Konkani word and the skt parallel. This word is present in Malayalam and Tamil. So the probability is there that it is imbibed from the desi languages). तान्न धुवेलि वरडीक जमायलि , He *celebrated* the daughter's marriage *pompously* or gaily.

112 जळ , to pain, to be afflicted – जळत , (P.t.) जळ्ळ — (intrans) — (skt जल् to be sharp, to be pungent — जलति) . मिरसांग खावून जीब जळत , Tongue is pungent by eating chilies. उकरुवो लागून आंग जळत , the body is *afflicted* with prickly heat. घायारि मीट लागून जळत , The wound is *paining* by contact with salt.

113 A close isophonic of the "dhatu" 112. is जोळ् to blaze — जोळत , (p.t.) जोळ्ळ — (intrans)—(skt ज्वल्, to blaze — ज्वलते) दीवो जोळत, The lamp *burns;* लाकुड जोळून गोब्बोर जल्लें , The fire wood became ashes, having burnt.

114 जा, to happen, to become, to be born functions as an auxiliary verb — जाता, (p. t) जल्ल (f. t.) जातल — (intrans)—(skt जन् , to be born — जायते) . बोतान दीस हून जात, The day *becomes* hot by the sun. तुका खेळाक एक बाळु जल्लो; A child *is born* for you to play with. Some people make wrong use of this verb viz. माका हो होवो जायना, This climate does not suit me. माका काफि जाता, I like coffee, (coffee is allright for me). The under lined words ought to be झायिना and झायि .

115 जागय , to wake up (denom. verb) —जागयत — (trans) — (skt. जागरय , the causal of जागृ , to awake- जागर्ति , causal — जागरयति), शब्द करून तं चेरडाक जागयतलो — you will *wake up* the child, making noises, भुकेन निद्देल्याक जागवून जेवण ना म्हणु सांगले , *waking up* the man who slept, by hunger, (he was) told there was no food. बहुत निद्देल्याक

[illegible] one who is really asleep can be woken up, but how to wake up one who pretends to be asleep

116 [illegible] to make known, to let know — [illegible] — (trans) — (Skt [illegible]). [illegible] I let him know [illegible]. [illegible] After going to the native place, let them know the situation here.

117 [illegible] to be victorious — [illegible] — (intrans) — (Skt [illegible] to win — [illegible]) [illegible] was victorious over [illegible]. [illegible] He won in the election by [illegible].

118 [illegible], to digest — [illegible] — (trans, intrans) — (Skt [illegible] to perish, to decay, [illegible]) [illegible] Agastya digested Vatapi. [illegible] The potato put in the [illegible] got well cooked (intrans) [illegible] The child cannot digest scraped coconut [illegible] in [illegible]. [illegible] How will you digest the wealth taken illegally from him? (trans).

119 [illegible], to eat, to have food, to lunch — [illegible] — (intrans) — (Skt [illegible] to eat, [illegible]) [illegible] The boy lunched in the afternoon.

120 [illegible], to earn — [illegible] — (trans) — (Skt [illegible] to possess, to earn, to enjoy — [illegible]) [illegible] He earns a thousand rupees per month.

झ : [illegible]

121 [illegible], to wear away (by rubbing) — [illegible] — (intrans) — (Skt [illegible], to wear out, to become old. [illegible]) [illegible] [illegible] wore out by vessel-washing.

सोन्नार भंगार शार्पोरि झरेयत, The goldsmith *rubs* the gold on the touchstone. चमकत् चमकत् पायाम झरत, As you walk, and walk, the foot-wear *wears away*.

122 झांक्, to prattle -- झांकत -- (trans)-- (Skt. झं+कृ — making illegible sounds — झंकरोति) बाळ कृष्णु "हे ब्रह्मा यो, हे महादेवा हांगा बेस, इन्द्रा तूं अत्ता दुर्लभ किते" म्हणुन निद्रांतु झांकतालो, Child Krishna was prattling in sleep "Hai Brahma! welcome Hai Mahadeva! take your seat here, Indra! Why are you scarce these days?" कस्सले झंकतारेतू = What are you *prattling*, I say?

123 झाड्ि (झाड), to sweep, to collect together -- झाडत — (trans) — (Skt झट् to collect together, to be matted-झटति) (In Dravid languages also sweeping is designated as "collecting together") फल्लेफल्यारि अंगण झाडताग बायलो, Very early in the morning, women *sweep* the fore-yard.

124 झूज्, to fight -- झूजत -- (intrans) (Skt जज्, to fight, जजति). माजरां अनी सुणी झुजतात, Cats and dogs fight. जीवितांतु, विघ्नांं इद्राक झुजूका = in life one has to fight against obstacles. धाडसान निपुणतायेन झुजुन शिखण्डीन भीष्माक मारलो, Fighting courageously and cleverly, **Shikhandi killed Bhishma.**

There are no Konkani Dhatus initiated by ङ, ञ, ट, **ठ, ड, ढ and ण.**

त

125 तडांस (तडस्), — to be indifferent, not to care. तडसीत (तडसत) — (trans - intrans) (Skt. तटस्थ alienated - den. verb स्वटस्थयति, to be aloof, to be alienated) - आसपत्रीक पावमितरि गुरव्यर्गीन दुःखि तडसीलि, The pregnant woman *endured* her pains (put up with the pain) till the hospital was reached. उत्तरां गळ्यांतर तडसत, the words *get stuck* in the throat (Suppressing a reply or good advice).

126 तळि, to fry in oil — [illegible] (P. [illegible] [illegible] — (trans) (Skt [illegible] to make oily, [illegible]). [illegible] [illegible] [illegible]. Mother *fries* "happal" in oil.

127 तांक to bear, to endure — तांकत — (intrans) (Skt तंक्, to bear — तकति) [illegible] मिजान तांकना. Not possible to *endure* that by me. त काम मिजान [illegible] [illegible], yes! that job can be *carried out* by me. (Periphrastic passive syntax).

123 ताणि, to stretch, to protract, to pull — ताण्टीत (ताण्टत) — (trans — intrans) — (Skt तन् , to spread, to go, तनोति) (Normally the Konkani root should be ताण् , but when the root ends in ण्, Konkani changes it to ण्ट्; खण् to dig — खाण्ट is another example) [illegible] [illegible] [illegible] ताण्टात — [illegible] are *dragging* due to these. [illegible] [illegible] [illegible] [illegible] [illegible]. A thief *pulled away* the chain of her neck. तो बीड़ि [illegible] He *smokes* beedi (the pull at a beedi) This word has stuck to "smoking" ever since the people went *pulling at* the hooka ([illegible] century).

1?9 तांक, to state (by speech) — [illegible] — (trans) (Skt तर्क to guess, to suppose — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. The girl's father some how *managed* by his talk the matter of marriage down.

130 ताप् to heat up — [illegible] — (intrans) — (Skt तप्, to heat, तपति) [illegible] [illegible] [illegible]. The pan *gets heated* on the hearth. तो [illegible] [illegible] (causal). He *heats* the [illegible] ladle. Metaphorically तापयत connotes, beating or belabouring.

131 [illegible], to tighten — [illegible] ([illegible]) — (trans) — (Skt [illegible], to make firm [illegible]) — भूक [illegible] [illegible] [illegible] [illegible], If you get hungry, *tighten* your belt. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], As the debt enlarges, the noose round the neck *comes closer*.

132 तारासि cross over, get over — तारासीत — (तारासत) (trans) — (skt त्रास, to cross, to overcome — त्रासते). चेरडु भूक तारासिना, The child cannot *overcome* hunger. बम्मुणान मेल्लेलें दुःख कशिश तारासिलें तीण? How did she *get over* the grief of husband's demise? गाडींतु बसून उदकाडे जल्लेलें, तारासून बैसलो, He *controlled* the nature's call II, while travelling in the carriage. Here the word तडस्सून (125) is more appropriate than तारासून.

133 तासि, to peel, to chisel, to fashion, to pare — तासीत (तासत) (trans) — (skt तक्ष्, to pare — तक्षति). अम्बो तासीलो, The mango is *pared* or peeled. कोड तासलें Head *clean-shaven* (metaphorically - "became pennyless") वहट्टो बैसल्लो ताचारि चेल्लिदां गाण्ड तासीत, the carpenter who sits idle *attempts to better* (chisel) the shape of his daughter's private parts. (This proverb is the Konkani equivalent of Isac Watt's (17th cent) proverb: "Satan finds some mischief still, for idle hands to do" — Note the down-to-earth rustic nature of the Konkani proverb).

134 तीमि, to get drenched, to wash — तिम्मता — (intrans) — (skt तिम् to get wet — तिम्यति). पावसां तिमलो, हेरदूसरा थंडि जड्डायलि got *drenched* in the rain, next day he got cold. अंवगालें तिम्मयत ती, She *washes* the clothes.

135 तूकि, to weigh तूकीत — (तूकत) — (trans) (skt तुल्, to weigh, तोलयति). भंगार तूकताय, थयं माजराक कित्त काम, (They) are *weighing* gold, what business has the cat there?

136 तुण्ट, to snap — (intrans) — तुण्टत gets snapped, (causal) तुण्टयता, snaps — (trans) (skt त्रुट्, to snap — त्रुटति). तीणे ब्गानांतू फूल तुण्टेयलें She *plucked* flowers in the garden. चोरान तिज्या गळ्या सरपळ तुण्टेयलें. The thief *snapped* the chain from her neck. गायचें दोर तुण्टलें, cow's rope *snapped*. संसारबन्द तुण्टले = mundane ties snapped.

137 टेक to lean (for support) — टेकता — (intrans) — (Skt. [illegible], to move, [illegible] — *Move towards* is equivalent to leaning). तो [illegible] टेकलो. He *leaned* on the partition wall. [illegible] for my daughter's marriage, I am *leaning* on you (I expect support from you).

138 टोंच to prick — टोंचता (tr) टोंचत (intr) — (Skt. [illegible], to strike, hurt, [illegible]). [illegible] पायाक [illegible]. A thorn *pricked* on my foot while coming by the road. तो काळजान सुई [illegible]. He *pricks* the needle in the stomach (figuratively — gives pain silently and secretly).

Some people employ the root [illegible] in the place of टोंच [[illegible] = thorn entered. सुई [illegible] = pushed the needle in.]

थ

139 थाप (थाट), to fix, to stick — थापता (थापिता) (trans—intrans) (Skt. स्थापय् to fix, to establish, [illegible]). तो चित्र [illegible] थापता. He sticks the picture on the wall. [illegible] In the morning the eyelids stuck together. [illegible] The white [illegible] sticks to the feet.

140 [illegible] ([illegible]), to pierce, but it is almost synonymous with [illegible], see 138 — [illegible] ([illegible]) — (trans—intrans) (Skt. [illegible], to hurt, to pierce — [illegible]). [illegible] his words *prick* like arrows. [illegible] while the peanut was being pulled out it *injured* his eye — [illegible]. On Jawaharlal's jubba is *pinned* a rose flower.

141 थोंयि, to acquire, to gather -- थोंयुत -- (trans)-- (Skt स्तृप to heap स्तूपयति) हें घर हावें थोंयिल्लें मग लेकि, Mind you! this house was *acquired* by me. काय बापसूथयचे थोंयुनु हाडलें तुवें ?, why, did you *acquire* and bring anything from your father's house?

द

142 दःकेय, to show, to disclose — दःकेयत — (trans) — (Skt. दर्शय to show - दर्शयति). वरडीक जल्ले उपरान्ते, तीणें स्वयरूप दःकेयलें, After the marriage was over, she *disclosed* her real form. चेरडान न्हाक मारनु दःकेयलि, The child *demonstrated* performing a somersault.

143 दम्माटि, to press down- दम्माटोत (दम्माटत) (trans) – (Skt दम् to tame दाम्यति). ताणे उशो दम्माटलें. He *pressed* the pillow पाण्शिलो तेरु [illegible] दम्माटील्लो कृष्णान, Krishna *pressed down* Partha's chariot with the toe.

144 दळि, to grind on a rotary grind stone (जान्तें)-- दळत — (trans intrans) — (Skt. दल्, to split, to cleave, to divide, to expand - दलति. Probably to start with this rotary grinder was useful only to split grains like blackgram, thor gram etc into two halves). उडिदा पिट्टु दळि, *grind* the black gram to a powder. [illegible] गुर्बिणीन [illegible] दळका, [illegible], For the sake of exercise, the pregnant woman should *grind* on the rotary grinder and chuck grinder.

145 दाण्टि (दाण्ट) to go beyond - दाण्टत—(trans) -(Skt तन् to go protractedly - extensively तनोति) -- When the word ends in a nasal न or ण, Konkani takes up a cerebral ट or ड and becomes दाण्ट – usage. ताणे अडणादा दाण्ट तीक (दाण्टवुर्नीक), सुणॅन चाबलो, When he *crossed beyond* the hurdle gate, the dog bit him. वेळ्, आठ वरां दाण्टलि, Time, *past* [illegible] O' clock [illegible] प्राय सव्वीस (वर्सां) दाण्टलि, The girl's age has *crossed* twenty six. [illegible] दाण्टलि.

How did you grow the [illegible] [illegible] is equivalent to the [illegible]

This verb is [illegible] almost in the same form in Tamil (Tāndu) and in Kanarese (daṭu)

146 [illegible], to appear as, to seem — [illegible] [illegible] It appears that [illegible] [illegible] It appears it would rain today. [illegible] if one looks through a green glass, the whole world appears green.

147 दी, to give — [illegible] He gives me trouble [illegible] give half of your flat rice to your sister,

148 दुख, to feel pain — [illegible] —causal दुखेव —[illegible] to give pain — [illegible] pain, — [illegible] to suffer pain or sorrow [illegible] It pains at the spot of pinching. [illegible] Recall what you said — I am much *pained* at heart.

149 [illegible] to see — [illegible] I saw him from a distance. This is not so popular as [illegible] but its [illegible] form [illegible] is often employed in the sense of "Because of" — [illegible] Because the watch was not working, I did not know the time. [illegible] [illegible] was [illegible]

150 देवं, to get down, drop down -- देवत — (intrans)—(Skt तेप to drop down, तेपते)। लागेल्या घरालागि तो "ब्रस्मारि थन" देवलो, He *got down* from the bus in the vicinity of his house.

When fluids accumulate in the limbs causing swelling, old people say हातान्तु पायान्तु देवलें। Probably the ancient belief was that fluids descend or drop down from the head to accumulate in the body elsewhere. The same belief was common to indo European languages too for the English equivalent of देवंग is Dropsy - Medical man differs and says it is from hydropsy.

ध

151 धड्डाय, to beat, — धड्डायत — (trans) — (Skt तड्, to beat - ताडयति)। चेरडूं खेळवा सामानु तेळारि धड्डायत, the child *beats* the toys on the ground. पिश्शाचो कपाल वणतीरि धड्डायत, The madchap *beats* the forehead on the wall. हळदि धड्डावून पिठ्ठु करि, *Beat* the turmeric and make into powder. तीं फत्तरीरि अंगाले धड्डायत, she *beats* the clothes on the stone. चेडवान आयदन धड्डावून चेपरिलि, the servant girl *dented* the vessels by *knocking* down. For making ginger chutney, one says आलें धड्डायत। Similarly pounding a dough one says आपळा पीठ धड्डायत।

Though not directly applied to physical belabouring, figuratively, it does carry that meaning viz पोलीसानि ताका धरून समच धड्डायलो, police caught and severely *belaboured* him. कपाल धड्डायत metaphorically means *repents* or *reaps the consequence*.

152 धक्काय, to belabour — धक्कायत — (trans) (Skt धक्क to destroy — धक्कयति) ताणे चोराक धक्कायलो, He severely *beat* the thief.

153 [illegible] to hold, to catch [illegible] — [illegible] — ([illegible] [illegible], to support — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], The tortoise *supported* the earth on the shell of its back. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], The woman dances *holding* a pot on her head. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], children play running and *catching* one another.

154 [illegible] (or [illegible]), to wear, to put on (clothes and ornaments) — [illegible] — the sanskrit root [illegible] has two conjugations (a) as belonging to [illegible] [illegible] (1st type). That has been konkanised as [illegible] — to hold, to catch (153) (b) as belonging to the [illegible] (10th type), [illegible]. The word has been konkanised as [illegible], [illegible] having been absorbed as [illegible] ([illegible]).

[illegible] [illegible] [illegible] [illegible] : He has worn yellow cloth [illegible] [illegible] [illegible] [illegible], The tiger who wears sheep-skin.

155 [illegible], to place down. [illegible] — [illegible] — ([illegible]) — ([illegible] [illegible], to make steady — [illegible]) [illegible] [illegible] [illegible], He fixed (laid) the foundation stone for the house [illegible] [illegible] [illegible] [illegible], *Laid down* a load from the head (Discharged or dispensed with a responsibility). When you get nervous about someone handling a thing, you say [illegible] [illegible] [illegible] [illegible] [illegible], Don't flip about keeping it in hand, *keep it down*

156 [illegible], to send (conventional meaning — 'sending' means indirect giving) — [illegible] — ([illegible]) [illegible] [illegible] — [illegible] ([illegible]) to give, corresponds to Konkani [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], *Send* a letter after reaching the native place [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], I am *sending* my son to get the money from you. [illegible] [illegible] [illegible] [illegible] [illegible], Dasaratha *sent* Rama with Visvamitra

157 घावे, to be weary, fatigued घावेत — (intrans) (skt घिक्ष् to be fatigued घिक्षते.) गायि स्वासान घावेत, The cow is gasping (fatigued for want of breath)

158 धांपि, to cover, to close, to shut--धांपत (धांपीत)—(trans) — (skt धा, to lay on, to contain, — causal धापयति = (k) धांपीत). कवाड धांपि, shut the door. तोण्ड धांपि, close the mouth; खावंचीं वस्तु केन्नांय धांपुन धवरका You must keep the edibles always covered. [illegible] करणि घलकोवंलिकडे धांपुन धवरत चेडुं The girl *keeps concealed inside* without talking out the deeds of the husband.

Some people pronounce this word as धांकिन (धांकीत)

159 धावं, to run — धावत — (intrans) (skt धाव्, to run — धावति) — हस्तीं देकून अलक्सान्द्राले घोडे धावले, Horses of Alexander ran away on seeing the elephants.

160 धिगुळि, to push, elbow out — धिगुळत, (p. t.) धिगुळट —(trans) — (skt धिक् to attack — धिकाति). बायलेन घोवाक बावन्तु धिगुळ्ळो, The wife *pushed* the husband into the well. "बस्सांत" चडुक हेडनपोळां धिगळून आसा, To get into a bus one has *to elbow* this way and that.

Malayalam uses धिक् (തിക്ക്) as a tatsama

161 धिमसि, to ram, to kill — (trans) — (skt. ध्वंस् to kill, ध्वंसते) । तो नेत्र धिमसीत, He *rams* the floor. (An alternate word नेट्टीन is used in Kerala konkani wherein धिमसि is an adverb synonymous with killing—viz. धिमसि मारलो = beaten to death). धिमसि in tamil means ramming rod.

162 धुंपि, to wash —(trans) — धुवत, धुवल, धुवतल, are the legitimate forms of pres, past, and fut. tense forms. But the intervocalic semi vowel is dropped, and the forms in actual use are धुन, धुल, धुनल । (Skt. धू to shake,

[illegible] — Note the semantic difference: [illegible] He finished [illegible] and [illegible] his hand. [illegible] [illegible] Will the dark complexion vanish if washed ?

163. [illegible], to rock to and fro — [illegible], (lit. [illegible] — [illegible] (Skt. [illegible] to rock to and fro, [illegible].) [illegible] this song is sung placing children on the lap and rocking them to and fro.

न

164. [illegible], to de-agglomerate — [illegible], (tr.) [illegible] (trans.)—(Skt. न + [illegible] — [illegible], [illegible] agglomeration, agglomerate)— [illegible], She is de-agglomerating the hair. If this is not done, hair will generate [illegible]. So [illegible] is otherwise known in konkani as [illegible], removal of matted hair.

165. [illegible], to bathe — [illegible] — (intrans.) — (Skt. [illegible] to bathe — [illegible]). [illegible] Daily we bathe in the mornings and evenings. [illegible] Will a crow turn into a stork because he bathed ? Causal of [illegible] [illegible] = made the girl bathe. For bathing a child/person the causal of the [illegible] is used. [illegible] न्हाणेयत = bathes the child.

166. [illegible], to dance — [illegible] — (intrans.) (Skt. नृत to dance [illegible]) [illegible], Many danced in front of Krishna. [illegible] Husband dances to the tune of the wife.

167. [illegible], to search, to assemble, to disentangle — [illegible], (tr.) [illegible] — (intrans.) — (Skt. [illegible] + [illegible] — [illegible], [illegible] makes free from or away from). [illegible]

खवजाळ निकरळ्ळे the scale of psoriasis got *detached.* वरा फत्तर निकरळतात, Bricks are *falling away* (dissemble) from the house. तो व्यापारांतून निकरळो. He *fell out* of business. तूं तो खांळो निस्कळायनाका, Don't you *destabilize* that nail

168 निस्कळि Pressurize down — निस्कळत. (pt) निस्कळ्ळे —(intrans)—(Skt. — नि + दल् → निदलन, bursts down). गुर्विणीन निस्कळतारि मात्र चेरडूं भायर येत्तलें, The child will come out if only the woman *applies pressure* on the abdomen. चेरडुं उद्काडे वच्याक निस्कळत, The child *pressurizes the abdomen* to **pass out stools.**

169 निमणि, to ask, to consult, — निमणीत — (trans)—(Skt निमन्त्र् to consult, निमन्त्रति). बापसुवांगि निमणून हांम्मि तें केल्लें we did that after *consulting* the father. तो "सिनेमाक" येत्तलि वे मणू निमणि, *Ask* her whether she would like to **go to cinema.**

170 The causal form of the sanskrit root निस्कृ = *to separate*, has given two roots to konkani as per the rules of word-formation. निस्कृ *causal* निस्कारयति — (निस्काळत/ निस्ताळत)

निस्त, —(intrans) — (trans — निस्तारयि) —to separate by *decantation* — निस्तारयत. नाय्ल् सीत निस्तारयत—(some say निस्शें निस्तारयत) = wife *separates* the cooked rice (rice water) by decantation. मत्यांतुलें तेल निस्तून खाल्त दंवळत oil *decants* and flows down the head. हल्व्यांतुलो म्होव थेंबेवन् निस्तत — Honey from the 'Halva' *decants* out drop by drop. मतें पुसि, उदाक निस्तत = Sponge the head, water drips.

171 निस्ताळि, Separate *by sedimentation* — intrans; trans) — निस्ताळत (निस्ताळीत) (The difference between 169 and 171 is only just an ablaut change). चुन्ना निस्ताळि = Separate the lime by *sedimentation*. बाविंच उदाक निस्ताळ्ळें = The well water *cleared* **by sedimentation.**

172 [illegible], to get free, to slip away — [illegible] — [illegible] + [illegible], to be out [illegible]. [illegible] the pot slipped from the hand. [illegible] The calf got loose and drank the cow's milk. [illegible] I slipped and [illegible] a commotion took place there. [illegible] means "Loose character."

173 [illegible], to hide, — [illegible] — [illegible] to conceal — [illegible] — [illegible] — [illegible] to hide, to conceal — [illegible] The girl hid [illegible] People hide what is [illegible] from the outside. [illegible] [illegible] when one's lap [illegible] [illegible] Children play at *hide* and seek.

174 [illegible] (Skt. [illegible] as per rules of formation, ought to ev[illegible] as [illegible]. By a process of metathesis the last two letters exchange places — [illegible] [illegible]

[illegible] also hints at [illegible] waving

175 [illegible], to get cool — [illegible] — [illegible] to cool — [illegible] If you [illegible] the hot water will *cool* [illegible] Prahlada [illegible] cooled [illegible] The mother is cooling milk for the child. [illegible] By applying the balm, the vaidya *cooled* the pain.

176 [illegible] to dress, to wear — [illegible] निवस, to live, [illegible] to dress, to wear — [illegible]

word has multi meanings, while the (K) word is specific.) व्होवरचेन नवें कापड न्हेसलें, The bride wore the new 'Kāpad'

प

177 पंगुर्, to cover all round --पंगुरत - (trans) --(skt परि + ऊर्णु) to cover, or hide all around, पर्यूर्णोति). शिंयाः दिसान्नि हांव पंगुरुनु धेनां (पंगुरत) On cold days I cover myself. Metaphorically, the word means "cheating". तो गोड उत्तरांनि पंगुरतलो तुका, He will cleverly *dupe* you with sweet words.

178 पड्, to fall-- पडत, (p t) पडळो -- (intrans) (skt. पत्, to fall— पतति) निद्रेन पडळो, *fell* asleep; तो माडाथावनु खाल्त पडळा, He *fell* down from a coconut palm. Metaphorically the word means "downfall" तो पदवीथावनु पडळो, He had a *down fall* in his position. तो दुरितान्तु पडळो, He *fell* on bad days At times पड gives the meaning of "happen" "flutter" as per context. पावश्या बल्लु मळ्यारि पडळा, Rainbow has *happened* (or fallen) in the sky. पोटाक मीरि पडळि भुकेन, Folds have *happened* (fallen) on the belly due to hunger. निडळाक मीरि पडळि, The forehead has *puckered*. दोळ्या पत्तें पडत- The eyelid *flutters*. आयदनाक चेप पडळें- A dent has *occurred* on the vessel.

179 पर्तित (=परतति), to reverse, invert, to return, to change— परतत, (p.t) परतल, (f.t) परततल— (trans intrans) (skt. परिवृत्, to go opposite, to return. (नि)परिवर्तते) तो "आफिसांतुन" परतूंकना, He has not *returned* from the office. कायलींतलो पोळो उफर्तिं, *Invert* the omelet on the roasting pan. उतर परतुंकना, Don't *change* the word (Don't go back on the word). चांगिरे परतात, *Change* the shirt.

180 पत्ने to wink, denom. verb from पत्ने eyelid (intrans) (skt equivalent is (नेत्र) पत्र ; There is no verbal

form of the [illegible], child has not slept; eyelids are fluttering [illegible], [illegible]. Hardly did I close the lids, he woke me up. Metaphorically, it has come to be associated with the unpredictable, the things which can happen in the winking of an eye, viz. [illegible]. The child is not to be trusted during winking [illegible]. You cannot trust pregnancy and cloud even during a wink. Infinitive form [illegible] — future participle and [illegible] gerund [illegible] past or the habit of [illegible] are also common.

181 [illegible] to boycott. [illegible] — [illegible] + [illegible] = [illegible], to put off, [illegible] [illegible], had a bad character. [illegible], wherever he goes, people boycott the boy.

182 [illegible] to stick to a place, to make unnecessary delay — [illegible] delay without coming (perhaps) — [illegible], to cling, adhere to, feel affection for — [illegible]. He gets attached to wherever he goes. (He delays to leave the place.) Generally the word is used in respect of one who takes a long time to complete a task. [illegible]. She has no mind to leave the child and come, that is why she delays.

183 [illegible], to massage — [illegible] — [illegible], to rub, to care, all around, [illegible]. While the Konkani meaning is specific, to rub, it is a general comprehensive meaning. [illegible]. Pundalika was massaging the feet of his father.

184 [illegible], to look [illegible] — [illegible] — [illegible] — Skt. [illegible], to view, to see, [illegible]. The more frequently used Skt. word is [illegible]. [illegible] is common in Karnataka, while [illegible] is in common use in Kerala. [illegible]. He witnessed a wonder yesternight.

185 पव् (pronounced as पांव्), to swim —पवत— (intrans) — Skt. प्लु, to float, to fly, to jump — प्लवते) In Konk. the word has a specific meaning, but in Skt it has multi meanings. मस्त्यांळ उदकान्तु पवत, fish swims in water. मडें उदकान्तु पवत. The dead body floats on water. हनुमन्तु पवून लङ्कारि [illegible], Hanuman went to Lanka swimming. सीतादेवि दुःखासमुद्रान्तु पवलि — Seetha floated on the ocean of grief. (Seetha survived all grief)

186 पशय, to rub, to scrub —पशयत— (trans) —(Skt. पृच्, to bring into contact with. पृक्ते) ताण हात पशवून [illegible] थापट मारलें. He rubbed his palms and delivered a slap. पाय पशवुंनाका, Don't rub your feet.

187 पाद्, to break wind — पद्दत — (intrans) —(Skt पर्द्, to fart — पर्दति). उडिदा हाप्पळ चड खेल्यारि [illegible]. If you consume too many happals of black gram, you will fart.

188 पावं, to reach, to arrive, to attain, to succour पावत (trans— intrans) (Skt. आप्, to attain, प्राप्नोति) [illegible] तों घरल्याक पाविल्लि आसतलि, By this time she would have *reached* home. तो आट वरारि यत्त मण [illegible] पावलो ना. He said he would come at eight o'clock, but not yet *arrived*. तो स्वर्गारि पावलि, she attained heavens. द्रौपदीन कौरवसभेरि बोब मारलि "द्वारकापते धावून पाव अत्त" मण "Ho! Lord of Dwaraka, run up and *save me* immediately" so wailed Draupadi in the Kaurava assembly. (In Skt. this is a transitive root, but in Konkani past tense it is treated as intransitive, the subject being presented in the nominative and holding concord with the verb).

189 पिस्सुड़, to tear (into component parts)—पिस्सुड़त (trans) - (Skt [illegible] - to reduce to one's constituent parts - [illegible]) फुल्ल पिस्सुड़त tears the flower into petals. [illegible] [illegible] पिस्सुड़ळे tore the thatched roof (into component coconut leaves) [illegible] पिस्सुड़तलि [illegible] [illegible] - That girl will pull

out the hair. [illegible] [illegible] – Don't tear out the hair. [illegible] [illegible] – Doctor dissects the cadaver.

190 [illegible], to become ripe – [illegible] [illegible] to ripen – [illegible] – [illegible] – [illegible] [illegible] – (पच, to cook – [illegible], cooked, ripened, matured – [illegible] [illegible] [illegible], become ripe. [illegible], make ripe. [illegible] [illegible] [illegible], mangoes ripen on the tree. [illegible] [illegible] [illegible] वे? Did you ripen the plantains?

191 [illegible] to drink – [illegible], [illegible] [illegible], [illegible] [illegible] (trans) – [illegible] [illegible] (पिब) to drink – [illegible]) [illegible] [illegible] [illegible]. The child drank milk. [illegible] has an extended meaning of "drinks liquor" [illegible] [illegible] [illegible] [illegible], he is staggering, having drunk. Though a transitive verb, in the past tense syntax, it is [illegible] as though intransitive. Instead of the grammatical [illegible] [illegible] [illegible], the popular form is [illegible] काफि पिल्लों.

192 [illegible], to tear, be [illegible] – [illegible] – [illegible] [illegible] [illegible] to tear – [illegible]) [illegible] [illegible] [illegible] [illegible]. Narasimha [illegible] [illegible] on the belly. [illegible] [illegible], tears away the paper [illegible]. Metaphorically, this verb hints at "disclosure or divulgence" [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] the husband entered the house, the wife disclosed everything to him.

193 [illegible] to squeeze, to wring – [illegible], [illegible] [illegible] (trans) – [illegible] [illegible], to torment, [illegible]) [illegible] [illegible] [illegible] – [illegible] wrung the clothes. [illegible] [illegible] [illegible], he squeezed the lemon. Metaphorically the verb indicates "torture" [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], that [illegible] will squeeze her [illegible] of [illegible]. [illegible] [illegible] [illegible] [illegible]. That [illegible] squeezes the life out of me.

194 [illegible] [illegible] [illegible], to wipe – [illegible] (trans) – [illegible]) [illegible] – [illegible] [illegible], to [illegible], [illegible] [illegible], [illegible])।

फलयारि बरेयलेलें पुंसि, wipe what is written on the board. हात् दरल्याक पुसि, wipe the hand on the 'paliav' of the cloth. मात्या उदकाक अंगवस्त्रान पुंसि, sponge the water on your head with a cloth. सुणेंन थट् पुस्सून खेल्ले, the dog ate wiping the plate clean. ताणें कुटुंबधन पुस्सीलें, He wiped out the family wealth. पुण्य पुसलें, luck *dried*. तीळो पुसलो, the caste mark has *smudged*. दुड्डा पेटि पुंसिल्लि Money box has *been wiped empty.*

195 पुजि to worship – पुजीत (trans) skt. पूज् to worship— पूजयति)। तो बायलेक होतूणारि वरून पुजीत = He *worships* his wife keeping (her) on the bed. अरे चेल्या, पुस्तकं वाचूंच्या खातीर, पुजूंक न्हय = I say boy, the books are for reading, and not for *worshipping*.

196 पुंजाय, to pick up, to heap (denom. verb from पुंज heap) (trans) — तीण फुलं पुंजायलें the picked up flowers. कुल्लो पुंजायल्यो शकुनकारान the fortune teller heaped his shells.

197 पूरि to cover, to fill, to surround – पुरत — (trans) — (skt. पृ, to fill, to cover, surround, पूर्यते). In Konkani this word is not employed to denote the act of filling but of burying. Usage:- कुसकुशेंत मातियेंत् पाय पुरलो, the leg was *buried* in loose sand. [illegible] आक्रमण कालाक अनेक जनानि तांगेले भण्डार पुरले. During the invasion by [illegible] many people *buried* their treasures. ताणें [illegible] पुरीन =He buried (covered) her in abuses.

198 पेटय, to send – पेटयत (trans) – (skt प्रेष् to go —causal प्रेषयति sends, despatches). म्हजे बायलेक गांवा पेटयता = I am sending my wife to her native place. Some people use a double verb, पेटोवन दीन, "I shall send it" — पेटोवन is of secondary verbal function, primary being दीन (shall give), viz. हांवं तुका पुस्तक पेटोवन दीन, I shall send you the book (by messenger)

[illegible], [illegible] and [illegible] are synonymous, having a common meaning namely "[illegible]".

199 [illegible], to fill, sprinkle [illegible] — [illegible] [illegible]. This word should [illegible] a Konkani word like [illegible] [illegible] [illegible] Usage [illegible] — The [illegible] if [illegible]. [illegible] The newly purchased umbrella leaks.

200 [illegible], [illegible]. This verb [illegible] in the [illegible] form in Kannada — [illegible] [illegible] [illegible] [illegible] [illegible] During the [illegible] the Goa [illegible] [illegible].

201 [illegible], to nourish, to bring up, maintain — [illegible] [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a child, not having means to feed it. [illegible] [illegible] [illegible] Does the master look after you well?

फ

202 [illegible] — to deceive, to cheat — [illegible] from the same [illegible] — [illegible] [illegible] and how it came to be synonymous with "deceipt" is interesting. [illegible] jewellery used to substitute quartz crystals for diamonds. So [illegible] or [illegible] came to represent deceipt.

203 [illegible], to come true, to happen (literally, to fruition) — [illegible], — [illegible] 341 [illegible], [illegible]

to fruition) The skt फलिष्यति when Konkanised becomes फळमन, with the *deceptive* morphology of present indefinite tense. To start with, probably it was used only in the future sense, but later separate forms were created as फळूंचें, and फळनालें. तागेल्या जिबेन [illegible] जारि फळमालें. Whatever is said by his tongue, will come to pass. बापालो शापु फळम्लो. Father's curse came true.

204 फापारि, to pluck indiscriminately — [illegible] — (trans) — (skt प्र + पातय, to violently make to fall—प्रपातयति) तरणे जन पळो [illegible], [illegible] अम्बूल्यो सर्वंय फापायल्लो ताणे. He plucked mangoes and mangelets without caring whether mature or not. This word is used usually when immature fruits are felled. viz पेरा [illegible] फापारात. He plucks most **immature guavas.**

205 फाफ्डि, to sprinkle, to spray, to wet — फाफ्डान, (p.t.) फाफुडलो — (trans) — (skt प्र + पृष, to sprinkle well प्रपर्षति) सकाळि [illegible] सिन्तो [illegible] फाफुडलो, She *sprinkled cow dung* water in the morning. (This is an ancient custom, considered sacred, but equally antiseptic due to the presence of organic phenol in cow dung) [illegible] दोळ्यान [illegible] [illegible], Dust was *thrown* into his eyes (He was deceived) [illegible] [illegible] सिन्तोडो फाफुडनालि She will *sprinkle* cowdung water wherever she goes (She carries destruction" with her. She will cleanse up the area) [illegible] [illegible] फाफुडान = She *dusts* **her face with powder.**

206 फारक, to be drawn in, to be hindered— [illegible] — (intrans) — (skt. प्रकृष्, gets drawn, प्रकर्षति, gets stuck up) तो [illegible] [illegible], He got *stuck up* in the [illegible]. ता [illegible] [illegible] = He will stay on and *get involved* (get stuck up) wherever he goes. One who lingers on without involvement is indicated by "आपतलो", *will glue oneself*

207 फार (फारि), to lay hands on, (to appropriate) — फारत = steals. —(skt [illegible] —[illegible] — *Comes in contact, to lay*

[illegible]. This word is commonly used in skt. in the sense of coming into contact. But Konkani has preferred the uncommon [illegible] meaning for the [illegible]. This word is commonly heard in Kerala but seldom in Karnataka where they use the root [illegible]. [illegible], [illegible] [illegible] [illegible] [illegible] = The husband stole the girl's ornaments.

203 [illegible], to swell, to increase in volume. [illegible] (transi) — (skt. [illegible], to fill up [illegible]) [illegible] [illegible] [illegible], The blackgram dough swelled (by fermentation) [illegible] [illegible] [illegible] [illegible], The rice bought this time does not enlarge (on cooking).

209 [illegible] = to blow (air) — [illegible] — (transi) — [illegible] — (trans) — This is one of those nouns of Konkani which function also as verbs without change of morphology. (other e.g. धाव् — धावत, [illegible] — [illegible], [illegible] — [illegible]) [illegible] (n) means *a blow of air.*

In skt there is no primary root indicating blowing of air. फुत् is an indeclinable formed in imitation of the sound produced while blowing air. A verb is derived from it by attaching the कृ Dhatu. फुत्करोति = blows air (on) to a [illegible] has been derived into Konkani as [illegible] or [illegible] मारत. The latter expression has a figurative meaning also, namely "steal surreptitiously". The figurative usage has come into being after the fashion of magicians who make a material disappear by blowing over it with the lips. [illegible] [illegible] [illegible] = She is blowing the air on fire.

210 [illegible], to swell (by absorption of water), to become up. — [illegible] — (transi) — skt [illegible] — [illegible], swells, expands, becomes (big). [illegible] [illegible] [illegible], Bengal gram swells in water. [illegible] [illegible] [illegible], Don't manifest your anger too much (lit. bloat your face too much.)

211 [illegible], to get burst, split — causal [illegible] to break or to split [illegible] — (transi) — [illegible] (trans) — (skt

स्फुट् to burst open, स्फोटति — causal स्फोटयति), एक 'बॉम्ब्' फुटले अनी एक 'एरप्लेन' लासलें = A bomb exploded and an aeroplane was burnt. तो "पट्टास" फुटेयत = He bursts crackers. वोत्तान फळ फुटलें, The plank split in the sun. चोरान बीग फुटेयलें, The thief broke the lock. तीणें ताज्या कानसलारि दोनि फुटेयलि, She gave him two slaps on the cheek. खबर फुटेयलें, divulged the news. कोपु सहनाक [illegible] फुटलो = The anger burst, unable to bear.

व

212 वळयि, to send forth -- वळयत (trans) (skt वल्, to go--causal वलय्, to send — वलयते). राजान दूताक वळयलो, The king sent a messenger. हांवें एक कागद वळयलें, I sent a letter.

213 वल्लांघ्‌ to cross over – वल्लांघत –(trans)—(skr. वि+लङ्घ् — विलंघति transgresses). रामालें गेरो सीतेन वल्लांघिलो, Seetha *transgressed* the line drawn by Rama. चेरडाक वल्लांघुनाका, Don't go over the child. उम्बरो उजव्या पायान वल्लांघून यो. You cross over the threshold with the right foot first and come in

The Malayalam word वल्लाण्ड (വല്ലാണ്ട്) has crept into Kerala Konkani and is being pronounced as वल्लाण्ड. The Malayalam word means "upset or distempered". ताजें तोण्ड वल्लाण्ड जल्लें, in Kerala this means "His face lost colour." It is better to give up the Malayalam word as it is an adverb which clashes with a genuine Konkani Dhatu with entirely different meaning.

Root 1-5. दांघ्‌ indicates a normal or casual cross over, whereas the root वल्लांघ्‌ implies a violative transgression.

214 [illegible], to tie, to construct — बान्धीत (बान्धत) [illegible] — (Skt. [illegible], to tie — [illegible] or [illegible]) [illegible] [illegible] बान्धीत, He tied the cow. [illegible] घर [illegible], He *constructed* a house.

215 [illegible], to draw, to write, (den. verb from [illegible] ([illegible]) line. [illegible] seems to be of Dravid - origin, as the word is found in Tamil and Malayalam), [illegible] writes. [illegible] [illegible] [illegible] [illegible], He drew a figure [illegible] [illegible] =*wrote* a letter.

216 [illegible], to stoop, to droop, to pull down — [illegible] ([illegible]) — Skt. [illegible] to limp, to go, [illegible]. It may more probably be a denominative root got from [illegible] = bent down, [illegible] = [illegible]) (Children with the same [illegible] are often being affectionately addressed as [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], When Draupadi brought the Swayamvara garland, Arjuna's head, which had never before bowed, stooped low. [illegible] [illegible] [illegible] [illegible], Pull the branch down, let me pluck the mangoes. [illegible] [illegible] [illegible] [illegible] [illegible], The head which was lifted to Sita, dropped down on looking at her face.

217 [illegible] ([illegible]), to fade, to be weary — [illegible] ([illegible]) — (Skt. [illegible], to be weary — [illegible] — [illegible]) [illegible] [illegible], the flower faded. [illegible] [illegible] [illegible] [illegible], why is your face weary? [illegible], however, may be a denominative verb from [illegible], the p. p. participle of [illegible], to fade. In this dialect, Konkani word has only the former meaning.

218 [illegible] ([illegible]) to struggle to get free, to liberate oneself — [illegible] ([illegible]) — (Skt [illegible], to let loose — [illegible]), [illegible] [illegible] [illegible], The thief got *loose* and

ran away. The difference between विस्सटि and निस्सर (172) both from the same primary root, is that the former involves violent struggle to get loose.

219 बुरसे, to be untidy — बुरसेत — (skt, भ्रंश्, to be disorderly, to decay, to decline.—भ्रशते.) ह बुरसलें तोण्ड घेवून कंय व्हरक ना तुका, you shall not be taken anywhere with this *untidy* face. चेरडाले अवंगालें बुरसलें, The child's **clothes have *become soiled.***

220 बुड, to dive, to drown oneself, bathe (in river or lakes.) — बुडत — (intrans) — (skt. बुड्, to sink, to plunge, बोलते). चेरडुं तळयां बुडलं, The child drowned in the pond. तो बुड्डून हेन्तडिसून पेलतडि गेलो, He *dived* and swam from this side to that कायळो बुडूग्यामणकेन तो न्हयन्तु बुड्डून आयलो, Like the crow bathes, he *dipped* in the river and came. (indicates hurried imperfect bath.)

221 बुरडि, to scratch (with nails) — बुरडीत (trans)— (skt — ब्रुस् to hurt, to injure (in general) — ब्रुसयति) माजराक दुक्कयल्यारि तं बुरडितलें. The cat will *scratch,* if you pain it.

222 बर्कि, (भरकि, pronounced as भोरकि), to maul, to tear off — बरकीत (trans) — (skt आ+वृह्, to tear off· आवृहति). वाघान भरकुनु मेल्लो, died having been mauled by a tiger. (This word cannot be used in the case of mild scratching by a cat). When we vigorously eat pudding or curd rice or any such thick fluids with a gusto making "srup, srup" noise, one says "पायसु भरकून खाता" = He eats **pudding with gusts.**

223 बेस to sit — बेसत (intrans) — (skt नि + विश् to sit — निविशति. This is a rare case where the initial letter is not preserved. Skt विश् means "to enter" But Konkani uses it for "to sit," which is evidence for showing that Konkani stems independent of sanskrit.) दुसिरा कुर्चेरि

[illegible] you [illegible] [illegible] [illegible] [illegible]. [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible])

224 [illegible], to go [illegible], to [illegible] [illegible], to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

भ

225 [illegible] ([illegible] [illegible]), to [illegible], to [illegible] to — भजान — [illegible] [illegible] to worship, to serve [illegible] [illegible] [illegible] [illegible] [illegible], When confronted with troubles, everyone *prays* to God

226 [illegible], to fill — [illegible] [illegible] [illegible] [illegible]. to fill — [illegible]). [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — People have [illegible] in the [illegible]

227 [illegible] to scoop [illegible] [illegible] to hold, to support — [illegible]). [illegible] [illegible] [illegible] [illegible] [illegible], you scoop up the [illegible] that has been [illegible] on the floor. [illegible] [illegible] [illegible] [illegible] [illegible] Is it possible to scoop the [illegible] [illegible] on the floor. [illegible] [illegible] [illegible], Servant maid scoops the dirt.

228 [illegible] — to mix — [illegible] — [illegible] — [illegible], [illegible] to mix [illegible]. In [illegible] it is a denominative from the noun [illegible], but in Konkani, it is a [illegible] [illegible]. This is an excellent example of [illegible] [illegible] — [illegible]. [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], or [illegible] [illegible] [illegible] and [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] While speaking don't mix English words with Konkani

words. दुद्दांतु उदक् अथवा उदकांतु दूद भरशिल्यारि फल एकचि=Whether you mix water with milk or vice versa, the result is the same.

229 भवं (pronounced as भाव), to wander, to roam, go abegging— भवंत — (intrans) — (skt. भ्रम् to wander, roam, beg, swerve, deviate, reel and a large number of related meanings — भ्रमते). तो गावं भवंतं. He *tours* from place to place. ती सेजार घरवंतां भवनु आयलि - She came back after *roaming* about the nearby houses तो वटेरि भवंत He *begs* on the roads. The skt verbal noun भ्रमणं, is equivalent to the Konkani भवणि. This latter has given rise to a fresh den. verb, भवंण्डायि - take round for roaming.

230 भाजि, to roast, to cook.— भाजत (intrans) — (भाजीत) (trans) — (skt. भ्रस्ज् to parch, to fry. भ्रज्जति) कायलोरि पाळो भाजत, Omelet *fries* on the frying pan. हाप्पळ भाजल्लो, Happal is *roasted* (not fried). ती काजुवी भाजीत= She roasts cashewnuts.

231 भिस्टाय, to scold, to censure - भिस्टायत — भिसरायत and भिस्टायत are regional variations of the same word — (trans) — (skt. भर्त्स्, to frighten, to threaten. भर्त्सयते) चेरडाक चड भिस्टायनाका, Don't *frighten* the child too much. चड भिसरावुन्नीक, कामाचेडो धांवून गेल्लो. The worker boy ran away, having been scolded too much.

232 भी, to fear —(intrans) — भित्त, (p.t.) भिलत, (p.t) भिलतो. चेरडु सुणो जोवून भित्त, The child gets frightened looking at the dog. (skt. भी, to get frightened— बिभेति)

233 भीज, to get soaked in to absorb in - भिजत (intrans) — (skt अभ्यंज्, to anoint, to smear— अभ्यंजते). अशिक वेळ न्हल्यारि मस्याक उदक भिजतलें, If you bathe for a long time, water will *soak* into the head. हूम अंगांतु भिजत. sweat *gets soaked* into the body.

234 [illegible], to break away, to devastate — [illegible], at large, in excitement — [illegible] — [illegible]. [illegible], to tear away, to devastate, [illegible]). [illegible] The elephant is at large in the temple. [illegible] He got mad and roamed about creating havoc.

235 [illegible], to break — [illegible] (Marathi) — pkt. [illegible] to break [illegible]). [illegible] After the watering was over, the pot was broken [illegible].

236 [illegible] (Marathi) — [illegible] (Kannada) — to bark — [illegible], to bark, to shout [illegible]). [illegible] That dog's barking. (This proverb indicates someone who shouts at others but does no harm).

म

237 [illegible], to trample, to press, to massage — [illegible] (Marathi) — pkt. [illegible] the causal of [illegible] to squeeze, to press — [illegible] — causal [illegible]). [illegible] Govinda asked me to trample (massage) his back. [illegible] Because they have to be climbed by trampling, [illegible] and [illegible] are called so.

238 [illegible], to say, to speak, to tell — [illegible] [illegible] — pkt. [illegible], to speak — [illegible]). This word is present in Marathi with a different [illegible] morphology. [illegible] He was telling yesterday that he was leaving his native land for good. (Note the difference between [illegible] to say, and [illegible] (a conjunction)).

239 मणून, considering, taking note of. -- (trans) -- *This verb exists only in the participial form in Konkani.* It functions as a conjunctive with an objective clause, ie it functions in the place of the English "that". (तो फल्या वस्तलो मणून) मिजल्यांत सांगतालो. He was telling me *that* he would go tomorrow. In Konkani there exists mostly direct voice of speech, and so मणून finds frequent use.

240 मर, to die -- मरत, मेलो मरतुल -- (intrans) -- (skt. मृ→म्रियते dies)- The p. t. spelling, as per rule ought to have been मरलो, but in practice, it is मेल्लो. This deviation is the rule with skt roots ending in ऋ, viz. कृ, हृ, मृ etc. आजि आसिल्लो मनीशु फल्या मरत Today's man (may) die tomorrow.

241 माग, to beg, to request, to search, to seek -- मागत -- (trans) -- (skt. मृग, to seek, to hunt, मृग्यते) भीक मागत, *begs* for charity. सहायु मागत, *seeks* help. लागेल्या धूवेक व्हरडीक करका मणून मागिले, He *begged* that his daughter has to be married. मेगेल्या चेडाक "अड्मिषन" मागता, I am seeking admission for my son

242 मारि to beat, to belabour, torture, to kill - मारत -- (trans) -- (skt. मर्च् to injure -- मर्चयते). चेरडुं हेल्लमेकल्यां मारतात, children beat one another. कृष्णान कंसाक मारलो Krishna *killed* Kamsa. कित्याक तू हरदयारि मारता, why do you beat your breast ?. When something is done vigorously, मार is used in place of कर to do. नेग मारलो, ate vigorously, फक मार ले Applied spurs vigorously (on horse ride). बोबु (किंकारि) मारलि (screamed), बोबो मारलो bawled out, थापट मारली slapped. मारि also finds use in the following instances. दिष्टि (नदर) मारलि = *cast* a glance, (b) घांट मारलि *wrang* the bell, (c) ओट्टो आडिसकडे टांकिणि मारलि *Applied stitches* at the place of the hole. (d) ढोल मारलि *Beat* the drums. उडीक मारलि -- took a jump कांस मारलि *Tucked* cloth behind. (झेलेंगीनि कांस मारून

[illegible] फ़ुस्क मारलि, Expelled foul gas.

[illegible]

[illegible]

[illegible] why is your face *down-cast?*

[illegible]

[illegible]

[illegible]

म्हळ्यारि मुत्तनातिल्लि चेरड्वां, children who will not *make water* if asked to do so on the scalded finger. (Most useless children). (iii) ताका गीण दिवंचे वृसव्रास मानियां मुतिल्ले समान, giving loan to him is like having *passed urine* in desert sand. (His debts are too heavy for your loan to be useful). (iv) चेल्लो रावून मुतीत the boy *passes urine* standing. (a forbidden custom in olden days, before the advent of modern urinals). (v) चेलिन भय्यान मुतीलि the girl *made water* out of fright—(fright usually loses control over urinary sphincter).

248 मेकळि to loosen, to untie — मेकळत, p. t. मेकळ्ळ (trans)—(skt वि + गल्→विगल् to loosen— विगळित ग्रन्थ मनोज्ञ केशपाशा=कट्टु मेकळ्ळेल्या अतिमनोहर केशभारचि, (a description of Yasoda in Krishnavilas Kavya). अत्तां मेगेल्या मनांचे संकष्ट मेकळ्ळे, Now my mental anguish *got less.*

249 मेजि, count, assess — मेजत, (मेजीत) — (trans)—(skt. मा (मिमीते), measures). मायादासु भूगर्भगृहान्तु रातीं दुड्डु मेजतालो, Mayadas was *counting* coins in his underground cellar at night. पार्वती वरडिकेक शिव दीस मेजत आसलो, Shiva kept *counting* days for the marriage of Parvathi. तीणे घम्मणाक मेज्जून दवरला, She has *"measured"* her husband. सान प्रायेरि बोटान मेजचे सहज, It is natural *to count* on fingers during childhood.

250 मेळ, to join, acquire, meet, assemble—मेळत (p.t.) मेळ्ळ – (trans) — (skt. मिल् to assemble — मिलते). कालि ताका वाटेरि मेळ्ळों, Yesterday I *met* him on the road. तुका "अड्मिषन" मेळ्ळे? Did you *get* admission? फल्या वेळेरि मेळया. Let us meet tomorrow on the beach. गौडसारस्वत सभा धावे तारिकेक मेळत. Gowdasaraswatha Sabha (meets) *assembles* on the 10th.

251 मोडि, to break, to snap to crackle — मोडत,—(trans) — (skt. मुट्, to break. मोटयति). तीणे सत्ते मोळ्ळे,

she *broke* the umbrella. तिं छत्रीं मोडलें. she *snaps* or *crackles* the fingers. आंगल्यु बोटां बजून मोडता. The relation between daughter and mother *snapped*. [illegible] घर मोडलें. The old house was *demolished*. [illegible] मोडलें. On seeing his behaviour, I was *heart-broken*.

य

252 या (pronounced as long open 'O', यो) to come — येत, (p.t.) आयल, (f.t.) [illegible] — (untrans) — (skt. आ + या, to come — The prefix आ is dropped in Konkani. The present tense morphology should otherwise have been आयत which sounds like [illegible]. Since Konkani is averse to this Vedic diphthong, [illegible] is changed to [illegible] and येत (hypothesis) becomes the present tense form. But this aversion does not sustain in the past tense where the form is आयल. But there are regions where it is pronounced as [illegible] or [illegible].) This verb is a rare case wherein the waywardness of Konkani with respect to tense forms, is manifest.

253 येजराव, to yoke, to harness, to despise, to censure. — येजरायत — (trans) — Skt. causal of युज — योजयति, to harass, to harness, to yoke) "[illegible]" [illegible] [illegible] [illegible] येजरायत, He *censures* the sister for throwing ink on his shirt. [illegible], [illegible] येजरायता. For a quarrel in the shop, he goes and *blames* the mother in the house. [illegible] [illegible]. The girl has become thin by suffering *harassment*.

र

254 रखर, to plod, proceed with interruptions — रखरत — (untrans) — (skt. [illegible] to fail in faculties, becomes inept — [illegible]). [illegible] नीद रखरलि, the child's sleep was

interrupted. तागेलि शिक्क्रण रुकजत, He is *plodding* in his studies. तागेलें तेल्ला न्हाण रुकजलें, His oil bath (its regularity) was *interrupted.*

255 रचि, to construct, to concoct, to compose, to plot --रचत (रचीत) — (trans) — (skt रच् to create — रचयति) — नूं मिजेरि नातिल्लें रचुनाका, Don't *concoct* falsehood about me. ताणे एकं कविता रचीलि, He *composed* a poem. तीणे एक नाटक रचीलें She *plotted* a drama.

256 रड्, to shout, to speak irrelevantly – रडत — (intrans) -- (रट्, to shout — रटति). तू कस्सलें रडत, What are you *blabbering?* हांव रडचें तुमच्या मनान्तु वचना नावें? लागना फूड कळतलें, What I am *shouting* does not make sense to you, is it not? You will realize only when you are hit. (When Mangaloreans and Cochinittes do not understand each other, they usually jeer "कोची रण्णे and कोडियालचे रण्णे")

257 राक्, to protect, to save – राकत — (trans)—(skt. रक्ष् to save -- रक्षति) शिवाजि रायु जुजा गेल्लेल्यकडेन, चेरड्डुवांक, म्हांतार्यांक अनी बायलांक राकतालो. Where Shivaji Raja went for war, he used to spare children, women, and old people. "देवा माका मात्र राक, सेजार्याक मारि" अशि म्हणन स्वार्थी, O, Lord save me alone, destory the neighbour" so says the selfish.

258 राक (लाक), to await — लाकत (राकत) — (trans) — (skt. लक्ष्, to observe, perceive, to notice — लक्षते = aims at, waits for) "रेयला स्टेपणान्तु" तो हम्कां लाकतालो खयं, It is reported that he was *waiting for* us in the railway station.

259 रान्दि, to cook. रान्दीत (रान्दत) — (intrans)—(skt. रध् (रंध्). Among the many meanings, it also means "to cook" — रध्यते). बायल वस्सयान्ति रान्दात, Wife *cooks* in the kitchen.

260 राव्, to stay, to wait, to stop — रावता — (intrans) — (skt. रह् to quit, to desert — रहति). राव रे, तू थयं वच्चूनाका, I say, *stop* Don't you go there. तू आजि रात्ति हांगा राव, Tonight, you *stay* here. हांव येवूंपर्यंन्त तू राव् you *wait* until I come.

261 रीत्, to become empty — रित्तत — (intrans) — (skt. रिच् — to empty or evacuate. रिणक्ति, empties, causal is रेचयति) The causal of रित्तत is रित्तायत = makes empty. भाण रित्तत. = The vessel is getting empty. ताणं भण्डार रित्तायलें = He emptied the treasure. भण्डार रित्तलें, the treasure became empty.

262 रीग to wriggle in — रिगता — (intrans) — (skt. री to trickle, to ooze रीयते). तो "टिकट" नासतान्न सिनेमा हाॅलान्तु रिगला, He wriggled into the cinema hall without a ticket.

263 रोकड (रोकडय), to tilt, to pour out — रोकडायता — (trans) (skt लुट् to strike, to knock down — लोटयति or रोटयति) — चेडो माका रोकडयता, The boy tilts me, (Knocks me down). ताणं "बाटलान्तुलें" तेल रोकडयलें, He *tilted* the oil from the bottle *(poured out)*.

264 रोड्, to weep, to cry — रोडता, (p t) रोडलो — (intrans) — (skt रुद्, to weep रोदिति) भुरगें उलयल्यारि, भुरगें रडतलें. The child will weep if you talk heavily. आतां काळाक घेवूण घरकारी मरण पावत रोडना, बापूय मेल्यारी पूत रोडना. In the present times, wife does not weep when the husband dies, nor the son on father's death.

ल

265 लज्ज = to feel shy (denom. verb from the noun लज्जा) लज्जता — feels shy — (intrans) — (skt लस्ज् — to feel shy — लज्जते). चेलिं लज्जता = The girl feels shy. लज्जेवच्चें चेलियाक

एक भूषण = Being shy is an adornment on girls. Causal — लज्जावय्, लज्जायत.

266 लाग. This is a root of multi meanings. Depending on the context, it may mean (a) attached to, (b) in close vicinity, (c) related to, (d) from-onwards, (e) in continuation of etc. (skt. लाग्, to attach oneself to, touch, to come across, **follow closely—लगति)**

ते चेल्लियक एक भूत लागले, That girl is *haunted* by a fiend. घरा लागि (S-लग्ने) एकु माडो आस, There is a coconut palm in *close vicinity* of the house. तो चेल्लो मेगेल्या भव्जीक लागत, That boy is *related* to my brother-in-law, तीणे येत् लागून घरांतु शान्ति ना जल्लि, *Ever since* she came, the peace in the house disappeared. रान्दपिणीक लागून चेल्लि, चेल्लियेक लागून तिगेलो माजरु, In continuation of (attached to) the cook her girl, attached to the girl, her tom cat (paramour). लागून is a present participial form. If the instrumental case लगेन (लग्नेन) is used, it means "extra, more of". एक फूल लागेन बाव्ल One *more* flower (an additional or extra flower) *also* faded (this usage is generally heard in Kerala) पायांकडे पडतना, एक बायलेलो हातु स्वाम्याक लागलो खयं, While prostrating, a woman hand *touched* the swami's foot, it is said,

267 लाट to roll — लाटीत — (trans) — (skt. लुट्, to roll, लुटयति). तो हापळा पाट लाटीत. He *rolls* the dough to make 'Happal' (metaphorically लाटीले means flattened or spoilt the purpose, viz. ताणे वचून कस्सले केल्ले, लाटीलें वे ? What did he go and do ? spoilt, is it ?) लाटोणि is **the rolling rod.**

268 लाम्ब् to hang on — लाम्बत — (intrans) — (skt लम्ब् to hang on — लम्बति) — पक्को खान्यारि मत्तें खाल करुन लाम्बत, The bat *hangs* head down from the branch. Metaphorically 'hang on' means "dependence" viz.

खातीर तजेरि लाम्बुका जावून आस, for getting a job, I have *to hang* on him.

269 लायि, to smear, to touch, to feed, light (a fire), sip etc — लायन — (trans) (skt लिप् (लिम्प्) to anoint, to besmear, to spread over, to pollute, to contaminate, to kindle or inflame — लिम्पते), न्होंरेला ओंठटारि लोणि लायलें, Butter was *applied* on the lips of the groom. [illegible], बोट लायल मात्र, घर्विल किंचाटि [illegible]. The husband merely *touched* with a finger, but sent the wife a terrific scream. (Instead of लायडु, लागयके the causal pt of लाग् is also used). अम्मा [illegible] लायता, The mother *feeds* the child. सांज जल्लि, धानांवलो दीवो लाय, It has become twilight, *light up* the auspicious lamp. [illegible] [illegible]? [illegible] लाय, why do you drink with cup lifted, please *sip*.

All the multi meanings of लायि are ultimately related to the word "attach" ie., लाग. So the opinion is लायि is the simplified form of the causal of लाग. लाग् → लागेत →लायि.

A greater possibility is that लायुन does not have such multimeanings. They are all independent words differing only by a vowel change which could not be easily discerned in a fast delivering dialect. Thus the word for "to light" is लायन derived from [illegible], causal of [illegible] = to flash, to shine. "To smear" is [illegible] derived from [illegible], to apply, "to feed" is लायन derived from a vedic word [illegible] ([illegible]) to fondle, to caress.

270 [illegible], to cringe, to salivate, to fondle — (denom. verb from [illegible] = saliva) — [illegible] — (intrans) (skt. लल् , to desire, to fondle — [illegible]) [illegible] मग आवस् [illegible] अधीक [illegible], being the first child, the parents are *fondling* too much. [illegible] [illegible] [illegible] [illegible], the beggar is *salivating* (asking wretchingly) on seeing the sweet [illegible]

271 लास (intrans) — लासि, — (trans) — to burn, to roast, to scald or to scorch — लासत — (skt. लज् , to shine, to fry, to roast — लजते). बाबीन बोट लासले, Steam *scalded* the finger. चापाति उज्जारि लासीता, *Roasting* chapathi on fire. रोमा नगरि लासतालि, तिजो रायु "नीरो" "फिडल" वाजतालो, The city of Rome was burning, her ruler "Neero" was playing on the fiddle. बुपबूसिरेवांतु पाय लासले, Feet *got scorched* in loose sand.

272 लुंक, to tear off — लुंकत— (intrans) — (skt, लुंच् to tear off — लुचति) गळ्चा सरपळि लुंकलि, the chain of the neck went limp. (it is not total snapping for which the word is तुण्ट्). Again in *S.* Canara, the word is spelt as लुण्टत.

273 लुयि, to reap — लुयत — (trans) — (skt. लू, to cut off —लुनाति) तो भात लुयत=He reaps the paddy grass.

274 लेकि, to count, measure, estimate—लेकत (लेकीन) —(trans)—(skt. लक्ष , to define—लक्षयते), गुरुनायु चेरडुवालि संख्या लेकतालो. The teacher was *counting* the number of children. तं दूद् कितलें आस मोण् (मेजून) लेकून सांग, Measure and tell me how much that milk is. (लेक is seldom used in the case of uncountable quantities.) हांमिय लेकनाय एक, देवु करत अनी एक, We *estimate (expect)* one thing, God does another thing.

275 लेवं , to lick —लेवंत— (trans) - (skt. लिह् to lick — लेढि). जेवणा रूचीन चेल्लो बोट्टां लेवंत. The boy licks his fingers by the excellence of the food.

276 लोळ, to wallow — लोळत, (p.t.) लोळ्ळ — (intrans) (skt. लड्, to roll, लठति). "पोटा दूकि निवारण जल्यारि, देवस्थानान्तु लोळतां आपण" मण् ताणें अवकाण् केल्लि, "If the stomach ache is cured, I shall wallow in the temple" so vowed he. (K) लोटांगणि= (skt.) लोठनं अंगेन).

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277 व्रज्, to go — व्रजता — [illegible] — व्रजल्ल — (f.t.) — There is no past tense form for this root in Konkani, whereas in the Kanbi Konkani, they say व्रजल्ल for the p.t. — (intrans) (Skt. व्रज्, to move, व्रजति). [illegible] (बापाघरांनि) व्रजता, she goes to fathers' house at "Savasni".

278 उर्, to remain (as balance), to exist — उरता — (intrans) — (Skt. वृत्, to exist — वर्तते). [illegible] सात उरतानि, If you eat 3 out of 10 mangoes, seven remain *behind*. [illegible] Many people died during famine, but Saraswan *survived* eating fish.

279 व्हर्, to take away, to rob — व्हरता, (p.t.) व्हेल्लन, (f.t.) व्हरतल्ल — Note, the p.t. form takes ए on the initial syllable, which is usually the case when the Skt. root ends in ऋ, such as कृ, मृ — (trans) — (Skt. हृ, to rob — हरति), [illegible] The thief *took away* the gold from the neck at knife point.

280 व्हाव्, to flow — व्हावता, (p.t.) व्हावल्ल, (f.t.) व्हावतल्ल — (intrans) — (Skt. प्लु, to go by leaps and bounds, प्लवति). [illegible] The river *flows* by the side of the house. [illegible] Pus is *flowing out* through the boil. [illegible] The milk on the hearth flowed out. (*overflowed*).

281 वांप्, to sow — वांपता — (trans) (Skt. वप्, to sow, वपति). [illegible] Father *sows* paddy in the field. [illegible] Each one reaps what he sows. [illegible] If you sow mango, will it turn over coconuts?

282 वडि (Pronounced as वोडि), to pull — व:डीत — (trans) (वद्, to exert, to toil, to labour, वदते). दुश्शासनान द्रौपदीलें वस्त्र धरुन व:डीलें, Dussasana caught the sari of Draupadi and *pulled*. तो हापकां* व:डीत, He is *drawing* his last breath. घल्लेले दीस व:डुन करतां I am *dragging* on the days allotted to me. (तांण्ड (root 128) is a substitute for वडि)

283 वाटि, to grind — वाटीत—(trans)—, वाटन (intrans) (skt. मठ्, to grind—मठति). गुरविणीन रगड्यारि वाटूका, A pregnant woman has to grind on a rotary grind stone. (This is supposed to be an exercise for the hip and shoulder). पोळया पीट वाटिल्लें आस, There is the dough for making rice omelet already ground. Metaphorically slimy long-wound talk is designated as वाटप्. सदस्सारि चड् आटुनाका, Don't "grind" so much before an audience.

284 व्हाडि, to serve, to apportion, distribute — व्हाडत, (p. t.) व्हाळ्ळ. (f. t.) व्हाडतल — (trans) — (skt. वट्. to divide, to apportion, वटयते) तो संभ्राद्नेक तोय व्हाडतालो. He was *serving* dhal soup during the temple fiesta. Gritty children posing to know too much are designated as आवसू वार्डिकेक मीट व्हाळ्ळोल्लो, One who *served* salt during the mother's marriage feast. (a fellow who knows things which happened before his birth).

285 व्हाड, to grow, — व्हाडत, (p. t.) व्हाडल— (intrans) (skt वृध्, to grow, वर्धते). चेल्लो कितले बेगि व्हाडलि, How fast the girl has *grown*, व्यारारि धन् घल्यारि व्हाडतलें, If you put money on business, it will *increase*. वन्चत्तां पावस् व्हाडलो, As we were going, the rain *increased*.

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* हापकों = Difficultly drawn interrupted breath — from skt अपकर्ष:

286 वम्क्. (pronounced वोंक्) to vomit, to blurt out. वम्कांत (वम्कत) (trans— intransitive) (Skt. वम् to vomit, वमते). [illegible] म्हयन्यांनि गुर्विणी वम्कतात, At one and a half months, pregnant women vomit. A verbal confession is often designated as vomiting viz. ताजे मुकार ती [illegible] वम्कलि, In front of him she *blurted* everything, (here the verb behaves transitive).

287 वरग् to lean, —वरगत— (intrans) — (Skt. [illegible], to follow, to have recourse to, [illegible]) तीं वणतीरि वरगलि, she leaned (supported herself) on the wall. अत्ता ती तशि मातत, [illegible] [illegible] [illegible] वरगतलि की, Now she talks like that, but when the husband comes, on whose side will she lean? वरगत has a more comprehensive meaning than [illegible] (root 137). The latter means only physical "leaning" while the former means besides "to follow" (advice, or opinion, ie., take sides).

288 वरड्. to be inconsistent—वरडत— (intrans) — (Skt. [illegible], to be inconsistent at variance with —[illegible]) —पोळया पीट वरडेर, The dough for "Dosai" is *inconsistent*, (not uniform, or of wrong grain).

289 वळक् . to recognize, to regard—वळकत— (trans) — (Skt. [illegible], to notice, to regard [illegible]) हांव तिका वळकलों I recognised her. ती रामाक वळकलीन, She recognised Rama (This root is a suppletion in past tense syntax. Though it is a transitive verb, contrary to convention, it has concord with the subject present in the nominative) [illegible] [illegible] वच मुरे I say, you go as if you did not recognise me

290 वाखाणि to wish well, to pray for, to praise, speak well of — वाखाणत— (trans)— (Skt. [illegible], to wish well, [illegible]). मगेलें [illegible] जनानि वाखाणलें, People *spoke well* of my lecture. [illegible] [illegible] ताका "बोनस" मेळ्ळें, He got bonus by *flattering* the employer. Originally

there was no implication of flattery in this word, but by convention it has come to mean that now.

291 वाडवाय, to extinguish (by blowing) —वाड्वायत—(trans) — (skt. उद् +वा, to blow, to kill. Causal—उद्वाययति) हावं निदेतां, दीवो वाडवाय, Let me sleep, please *blow out* the lamp — This word was apt in ancient days when there were only oil wick lamps. It is a malaprop in these days of electric bulbs.

292 वाञ्च, to survive, to grow—वाञ्चत—(intrans) (skt. वञ्च्, to cheat, deceive—वञ्चते) Konkani's choice of this word for 'survival' reveals their practical philosophy. The one thing that is certain after birth is death, every second is deadly fatal, and one survives by "cheating" that ever-present death. (This philosophy had evidently dawned after the Rigveda, because in that veda there is no such conciousness about death). त्या दुर्घटान्तून तो वाञ्चलो, He *survived* that calamitous moment. हावं सुखान वाञ्चतां, I am *prospering* well.

293 वावंटे, to yearn —वावंटेत—(trans)—(skt. वाञ्छ्, to desire eagerly—वाञ्छति.) In skt it is a primary root, whereas in Konkani it is a denom. verb derived from the noun वावंट (skt वांछा). Usage:- मरच्या फूडे तिरपति वच्चूका मण् बप्पम्मा वावटेतालि, Grandma was yearning to go to Tirupathi before (her) death. गुरबीणि लोणचें खावंचाक वावंटेत, The pregnant woman yearns for pickles (दुवाळा = दोहद). Note the spelling difference between this root and the root 217 (वावटे)

294 वाचि, to read — वाचीत (वाचत) — (trans)—(skt वच्, to speak, to read—वचति), हावं ती काणि वाचतां, I am *reading* that fiction. तीं पुस्तक वाचून काल् काडत, She spends time by reading books.

295 वाज, to play musical instrument, to beat (drum)—वाजीत (वाजन) — (trans) — (skt. वद्, to speak — causal

[illegible], to play on an instrument — [illegible]) — मृदंग, ([illegible]), (वीणा) [illegible], *plays* on Mridanga, (Nadaswaram) (Veena). [illegible] [illegible], *Beats* the drum. Metaphorically — [illegible] [illegible], I gave him two *beatings*.

296 [illegible], to divide, share — [illegible] — (trans) — (skt [illegible], to divide — [illegible]) [illegible] [illegible] [illegible] [illegible]. Sons *shared* or *partitioned* father's wealth. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], In that conference, each one got his duties *defined* (There was a *division* of duties in the conference).

[illegible] [illegible] 'नोट' [illegible], He exchanged the rupee note for small change. [illegible] and [illegible] are the causal forms of the same skt root ([illegible]) [illegible].

297 [illegible], to separate — [illegible] — (trans) — (skt वि + नी, to separate — [illegible]) — [illegible] [illegible] [illegible], wife separates rice (by flotation). [illegible] [illegible], separates rice water (by decantation). [illegible] [illegible], separates mustard seeds (rolling on a sloping plank).

298 [illegible] — (intrans) — to throw, to scatter — [illegible] — causal — [illegible] (trans) — (skt. वि + कृ, to strew, to throw — [illegible]) [illegible] [illegible] [illegible], milk overflows from the vessel. [illegible] [illegible] [illegible], she scattered the mustard seeds.

299 [illegible], to sell — [illegible] — (trans) — [illegible] — (intrans) — (skt वि + क्री, to sell — [illegible]) Usage: [illegible] [illegible] [illegible], He sold the house. [illegible] [illegible] [illegible] [illegible], one should not sell a thing got as a prize. [illegible] [illegible] [illegible] (or [illegible]) [illegible], Today the cabbage sells cheap (or costly).

300 When a single root (skt.) gives rise to more than one word in Konkani, usually morphological changes are

brought about to avoid homonymy. The sanskrit विकॄ = to split, to cut into pieces, gives rise to two words as follows.

विकॄ → वि+क/र |→ वि+र/क विरक (to distribute) (a)
|→ विकर (overflow) (root no 298) (b)

In step (a), metathesis is invoked to differentiate the morphology. विराक = to distribute — (trans) — विरकीत — This has an involved sense of व्यय (squandering). ताणें कुटुंबा धन विरकीलें, He squandered the family wealth दामोदरु देवळांतु वल्गीक दुद्दलि विरकीत, Damodar is distributing "Duddali" on the occasion of "Vallag" ceremony in the temple.

301 वीणि (वींणिक), to twist, to spin, to wind — विणीत (विण्डीत) — (trans) — (skt. वेष्ट्, to wind, to twist — वेष्टति) — Usage: मड्डल विणून, weaves the coconut leaf. फन्ति विण्डीलि, spun the pigtail (hairdo.) तुजो कानु विण्डतलों = I will twist your ears. जांग चिमटो विण्डीतं = I shall screw a pinch on the thigh. रान्द्पो लाडु विण्डीत, The cook rolls the ladu, (to make it firmer).

302 वीन्दि is a homonymous word which has two meanings in Konkani. (a) to throw and (b) to pierce. It is transitive in both cases — (skt वि+तुद्, to pierce, to cast away — वितुदते) — ताणे कायळ्याक फत्तर विन्दीलो, He threw a stone at the crow. चेरडालो कानु विन्दीत, pierces the child's ear.

वीणिइ and वीन्दि are so akin during conversation that people apply either one of them for all the three function namely, twisting, piercing and throwing. In Kerala side विन्दीत and Karnataka side विण्डीत are thus misused.

303 व्हीर to overcook, to get spoilt, to vitiate — विरत — (intrans) — (skt. विलय to dissolve to liquefy —

विक्लथयते) — सोत विड्रहंे, the rice is *overcooked soft*. भाजि विड्रलि, spinach became semiliquid (by over-cooking)

304 विड्रज (pronounced as विर्ज), to spoil, to upset or distemper — (intrans) — विड्रजत — (skt. वि + रंज to distemper—विरज्यते)— पेज विड्रजलि, The rice was badly cooked. तेल्ला न्हाणु विड्रजले, The oil bath was interrupted and spoilt. This verb is more or less the same as root 284 रज्ज

305 विस्कळ, to blossom, to open —विस्कळत — (intrans) —skt. विकस्, to burst, fly open — विकस्यते - causal — विकासयति)— कमळ विस्कळत चन्द्रीण्णा वक्तारि. The lily *opens* when the moon shines. तो सत्त विस्कळायता. He *opens* the umbrella. तोण्ड विस्कळायल्यारि फटू [illegible] ना. There is nothing but falsehood, the moment the mouth is *opened*. पुस्तकु [illegible] आजतंय विस्कळायले, The newly got book is **not yet opened.**

306 विसर, to forget — विसरता - (trans) (skt. वि + स्मृ, to forget — विस्मरति) — हांव ता [illegible] विसरलो, I forget that affair (Note the suppletion in the past tense syntax) [illegible] जात जाल्यार विसरण अधीक जाता. As the age advances, *forgetfulness* **increases.**

307 वी, to give birth to — वियेत, विल्लें (p.t), [illegible] (f.t)—(intrans)— (skt. वी, to deliver, [illegible]) [illegible] घरच्याक गाय वियेल्या. The cow of our house delivered. This 'dhatu' is generally used in respect of animals and plants only [illegible] चार [illegible] वियेलें, The cat delivered four kittens. केळ [illegible] The plantain tree "delivered" (fructioned).

308 वेंच, to pick, to collect, to choose — वेंचीत (वेचता) — (trans) — (skt. वि + चि = to collect विचिनोति) ती फुलं वेंचीत, she picks flowers. तो [illegible] वेंचूक अमेरिकातुन हांगा आयला, he has come down from America to pick (choose) a

309 वोंळ, to shake, to tremble, to fatigue — वोळत— (p. t.) वोळ्ळ, (f. t.) वोळनल — (intrans) — (skt वेल्ल्, to tremble to shake, वेल्लति). चेरडो धरुन हातु वोंळत, The hand tremours (with fatigue) by holding the child.

310 व्होति to pour out — व्होतीत - (trans) — (skt. हु to pour (oblation into the fire). Vedic जुहोति) रान्दपी रान्दणीन्तु तेल व्होन्तीत. The cook pours oil into the hearth. दूद व्होन्त – milk overflows (In this it functions as intransitive

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311 शारेय्, to cover, to smear, to daub — शारेयत — (Many people pronounce it as सारेयन, because the common folk seldom differentiate between palatal and dental sibilants) (trans) — (skt. छुर, to daub, छोरति — causal छोरयति) — ताजे तोण्डारि कळकि शारेयलि, Smeared soot on his face! disgraced him). गेल्लेलेकडे शेण शारोवंचि वायल तों ती, She is a woman who harbingers doom where ever she goes.

312 शिरक्, to get stuck up, — (intrans) -- शिरकाय, to attach, to pin up, to entrap — शिरकन — causal — शिरकायत (trans) — (skt. शृंखलय, causal of the denom• verb शृंखल् = to bind, attach (with a chain). सोम्सो गळक्यांत् शिरकलो. The rabbit was *entrapped* in the noose. खत्तन उल्लेयल्यारि ताळया शिरकनलें, If you talk while eating, (the food) *will stick* in the throat. तो चोगो शिरकावून घें, Have that shirt *put on*. कवडा चिलको शिरकायि, Fix that chain latchet in the door. केस्सान्त खोंळि शिरकायि, Insert the hair pin in the hair. तेनाम्बा ओटॉन्तु गुलाब शेमते शिरकायले. Inserted the rose in the button-hole. (Probably, in early times sticking or attaching was done with the help of chains. Later the meaning has expanded, and it embraces acts like insertion into the hair, or button hole, and getting into a shirt.)

313 शीक, to study — शिकप — (trans) — (skt शिक्ष, to learn, शिक्षते) चेल्लो धावे क्लासांत शिकता. The boy is studying in the tenth class. [illegible] Child, where do you learn these bad words from! [illegible] बुधि शिकतलो. He will learn wisdom from adversities.

314 शींर, To chop, to cut — शिन्दीप — (trans) — (skt छिद्, to cut — छिनत्ति) [illegible] सुरण शिन्दता, She chops the yam. This word is specially applicable to kitchen vegetables or meat. You can't say [illegible] शन्दीलो.

315 शींक, to sneeze — शिकप (also शिंकीप) — (intrans) — (skt. छिक्का sneezing, is a noun, and there is no verbal form in skt, but Konkani uses it as a denom. verb) [illegible] शिकतलो, you will sneeze, if you use snuff.

316 शिद्रांपि, to split, to scatter — शिद्रायप — (trans) — (skt. छिद्र to split, [illegible]). [illegible] Scattered the pearls of the chain of the neck. [illegible] शिद्रायल, She brought about a split between brothers.

317 शींपशि (शांपि), to curse, mentally wish ill — शिरापीप — (skt. शप्, to injure, to kill, शपति, or it may be derived from शप् → शाप् → शिरापीप in Konkani by insertion of the liquid र as the 2nd letter* पुतु मण नेगिल्लन [illegible] उलयलिप, मनान शापिल्लं आसुका. Though she did not speak out against the son, her mind must have cursed them.

318 शांरि to scratch, to tear — शिरप — (intrans — trans) — (skt शॄ to tear, शृणाति) [illegible] आग शिरता, Body was scratched by contact with thorns. [illegible] Tear the cloth of the husband, and make it into the hand cloth in the kitchen.

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* This custom is mentioned in the author's Grammar book. P. 445, 52. e.

319 शेण्ड, to miss or lose carelessly, to discard— शेण्डन्— (trans) — (skt. च्यु, to miss, च्यवते, drops down). दुर्वासशापान शकुन्तळेन मुद्रि शेण्डीलि. Sakunthala missed the ring due to the curse of Durvasa. ताणे शीत शेण्डीलें, He discarded the rice. This word is not directly connected to the skt. root च्यु, but it is a sort of den.verb, related to च्यवनं. Recall भवण्ड from skt. भ्रमणं (229).

However there is another Konkani word शेवडीत which is directty connected to the skt च्योतति (√च्यु) and it is generally used to indicate *scattering*. चेरडान सीत शेवडीलें = The child scattered the rice. Similarly सासम शेवडीलें, पिरडूक शेवडीति.

स

320 सड्ळ to loosen--सड्ळन (p.t.) सड्ळ्ळ--(intrans) —(श्लथ्, to be loose, श्लथते). आंग भागूर चोळि सडळन, The blouse becomes loose due to the slimming of the body. (सडिल (adj) गुण = loose character)

321 सर, to move — सरत, — (intrans) – (skt सृ, to go (vedic) सरति). तूं चिकय पेलकडेन सर, you please move a little on that side. Expanding the meaning of *moving away*, this word can convey the sense of absence; viz. तांदूळ सरलो = There is no rice (in the house). तो सरलो = He is no more (dead)

322 सव, to curse, to blame, to scold — सवन — (trans) – (skt. शप् to curse, to blame, शपते). चेल्लो कामाक वच्चना मणु अम्मा ताका सवन, The mother scolds (blames) the boy because he does not go for work.

323 संतव् (intrans) to get broken, to get destroyed, to get extinguished. In fact it is a denom. verb derived from शान्त, p. p. participle of शम्.) Causal संतवाय — (trans) — (skt. शम्, come to an end — शाम्यते — caus. शमयति= put to an end). वार्यान दीवो संतवलो; the light was put off by wind. तिगेल कंकण संतवन, her bangle broke. माका

निदेवृंगा. दीवो मंनगाय, I want to sleep, please put off the lamp. The word, मंनगाय can be used even in these days of electric lamps, whereas वाइगाय (291) is applicable only to oil-wick-lamp.

324 समज (intrans), समजि (trans) = to know, to understand, enquire — समजत and समजीत — (skt सं + ज्ञा — [illegible], knows, regards. etc) Usage: (i&ii) मकां तें समजलं (to me it is clear) तुका तें समजलें वे? (was it clear to you). In the above instances the subject is in the dative case, as in the Dravidian syntax, viz (Malayalam) നിനക്ക് അത് മനസ്സിലായോ? (trans): (iii) हांवं समजोंवा — Let me enquire or I shall enquire. (iv) हांवं समजोंलें = I enquired (about that.) In (iii) the subject is presented in the nominative, while in (iv) it is in the denominative instrumental as per rule for the past tense of trans. roots.

325 संभाळि, to manage well, to accomplish, to take care of, to protect — संभाळित, (p.t.) संभाळ्ळें — (trans) — (skt सं + भृ, to govern well, [illegible]). [illegible] (she) managed the daughter's marriage very well. कौरवांकडे कृष्णाक दौत्याक धाडूंया, तो थयं संभाळत्या (let us send Krishna to the Kauravas as the ambassador. He will manage there.

संभार: ([illegible]) may well be the origin of the word [illegible] monthly accrued allowance, [illegible] (a multichambered vessel which holds collectively the spices and ingredients) has originated from संभृतक

326 सांग to say, to speak — सांगता — (trans) — (skt [illegible], to speak, to shine, to hurt [illegible]) [illegible] "[illegible]" [illegible] He said "I am going to school"

There is an isophonic word, [illegible] (noun) to mean pods. Thus [illegible] — beans, [illegible] — moringa pod. This is not homonymous with the √सांग because it is a noun having a different source word, namely [illegible] = Collection (of seeds).

327 सांपि, furnish, provide (with fire) — सांपत (सांपीत) — (trans) — (skt. सं+पद, to provide with, सम्पद्यते). माकाळीं उट्टावून रान्दणांतु उजो सांपांलो, Got up early morning and *furnished fire* in the furnace

328 सारि, to spend, to flow, to waste — सारत — (trans) — (skt स्रु, to flow out — स्रवति). तो दुड्डु सारतलो, He will *waste* money. बाल्टींतुलें उद्दाक सारलें, Water in the bucket was *exhausted.*

329 सांपड्, to get caught, entangled — (intrans) — सांपडत, (p.t.) सांपळ्ळ — (सं + पत् to fall, संपतति) = चोरु पोलीसा हातांतु सांपळ्ळो, The thief *fell in the hands* of the police. दुखां सांपळ्ळो I got *ensnared* in hellish worries.

330 सास्पि = to grope, to grab with touch, to take hold of by touch — सास्पीत — (trans)—(skt. स्पृश, (स्पृशति) = to touch, to lay hand on, come into contact with. The Konkani word is formed by a metathesis. स्पृ श→श/स्पृ→सस्प्→ सस्पीत) Usage. तो न्हंयींतु बुड्डून नाण्य सस्पांत = He dives in the river and gropes for coins (thrown by others). ती पेटेन्तु मुद्दि सास्पीत = She gropes for the ring in the box. This word is heard only in the Karnataka. In Kerala they use a Malayalam word *Tappi Kartha* which means "groping." सास्पात is different from सांदात (no. 342), because in the latter the search is done with the help of sight.

331 साय = to endure, to be pleased, to suit, to suffer. It is used in all the three tenses and the infinitive mood, but not heard in the imperative mood. Thus you have सायत, सायल, सायतलें सायूंक ना (सायन्ना). It corresponds to the skt. सह् — to endure, to suffer — (trans) — Usage:- 1. तूवें तशिश उल्लेल्यारि माका सायन्ना If you talk in that strain, I can't endure that. 2. तळियांतु न्हालेलें ताका सायल्ना = Bath in the temple-tank did not suit him. 3 चेरडाक नारलेल सायत = The child tolerates coconut oil.

(for oil bath). 4 बायलेंगेल करणि घोवाक मानतलि = wife's commission will be tolerable to the husband. 5 घोवागेलो संसारु बायलेक मानना = Husband's conduct displeases the wife.

332 सीज, to be cooked, — सिजत, getting cooked — (intrans) — (शी, to cook, [illegible]). भात सिजत, Rice is cooking. When a trickster is exposed, you say metaphorically तुगेल दाळ हांगा सिजूना, your dhal will not get cooked here.

333 सींप (सिंपि), to water (plants). — सिंपत — (trans) — (skt सिच्, to water, to moisten, to sprinkle — सिञ्चति) माडू सगळे सिंपले, All coconut palms have been *watered*. देवान आम्मगेर दया सिंपुंका, God has to sprinkle (shower) mercy on us.

334 सींव, to stitch, (some people pronounce it शींव). — सिवंत — (trans) (skt. सिव् to sew, to join, to unite — सीव्यति) — ह "सदाचो" बुट्टा सींवून दितय ?, will you darn the hole on this shirt? [illegible] [illegible] [illegible] सींवून बसच [illegible] [illegible]. *Doing stitching* in the hours of solitude is a useful activity for the housewife.

335 सुक, to dry, to go lean, — सुकत — (intrans) — (trans. सुकयत) — (skt. शुष्, to dry, to go lean, शुष्यति, [illegible] [illegible]). अम्बा सोल्ल [illegible] सुकत, Mango slices dry in the sun. चेडू इतलि सुकलि कित्या, Why did the girl go so lean? ता [illegible] सुकयता [illegible]. She is drying the "friums" in the sun.

336 सुदास, to show off well, to take up side or advocacy — सुदासित (white-washes, metaphorically) — (intrans) — (skt. सु + दृश्, to show off well — सुदर्शयति) ता [illegible] बायलेक सुदासता, He "paints" his wife in bright colour (he takes up advocacy for the wife). भुरगयांन चूकि केल्यारि सुदासुंक नज्जा, If children commit errors, you should not cover them (white-wash them).

337 सुण्ट्, to extricate, to break free, come out safe -- सुण्टत – (intrans) — (skt. सु + त्रुट्, to tear, to break away, सुत्रुटयति). त्या बायले हातांतुसूनु तो सुण्टलो, He extricated himself from the grip of that woman.

338 सुम्ति, to kill — सुस्तीत — (trans) — (skt. सुसूद् to kill, सुसूदने.) मिजे लागि लडायि मार्नाका, सुस्तीन तुका, Don't quarrel with me, I shall finish you off.

339 सूयि, to apply, to smear — (trans) — सूयत — (skt. चुच्य्, to bathe, चुच्यति). दोळयांतु काजल सूयलें, applied collyrium to eyes. This probably is the only instance where this verb finds use. There is another opinion that सूयि is formed from सूचि, *a needle* which was used in olden days to apply collyrium.

340 सूज, to swell, — सुजत — (intrans) -- (skt. श्वि, to swell, to increase — श्वयते). फत्तरि पडून पायु सुजलो, The foot was swollen by the fall of a rock.

341 सोडि, to let loose, to leave off, to liberate — सोडत, (p.t.) सोळ्ळ — (trans) — (skt. सृज् to let off — सृजति) — गोवाळ्यान गायक सोडळि, The cowherd *let loose* the cow, तें खब्बर सोडि, *leaf off* (never mind) that matter. कंसान देवकीक बन्धनांतून सोडळि, Kamsa *liberated* Devaki from bondage. बयलेन घम्मुणाक सोडून गल्लो, wife *deserted* the husband. लक्ष्मणान सीतादेवीक रानांतु सोडळि, Lakshmana *left* Sita Devi in the forest.

342 सोदि, to search — सोद्दीत — (trans) — (skt. शुध्, to clarify, not to entertain doubts, शुध्यति). A clarification is possible only after *search*. Hence the Konkani meaning. सत्तं कयं गेल्लें मगु सोदितालों, I was *searching* where the umbrella had disappeared. उज्जो घेतल्याचे कारण सोदलें, *enquired* into the cause of the fire. कण्डण गेल्यारि कोळसांन्तुय सोद्दुका, If the pestle is lost, you have to *search* even inside a pot. (search even in the most improbable place)

343 सोलि, to unwrap, to open up — सोलत (सोल्लीत) — (trans) — (skt. श्लथ्, to loosen. श्लथयति) This verb has nothing to do with सालि, the skin, which is the Konkani counterpart of the skt संश्लिष्ट, *intimately attached* or tight-wrapped — तो नारलु सोल्लीत. He peels the coconut. [illegible] The child opened the boil. त [illegible] सोलि, please open that packet. [illegible] सोल्नुका, You have to peel the plantain before eating.

344 चोंपि, to suck to drink, to torment — चोंपीत — (trans) — (skt. चूष्, to suck. चूषति) बालकृष्णान [illegible] Child Krishna *sucked* the breast of Pootana. [illegible] The grand children are sucking the life out (tormenting) of the grandma. रसाळ आंबो चोंपून खावका. You have to suck and eat the juicy mango.

ह

345 हरख (हर्के) — to be pleased, to rejoice — हर्कत, हर्कात — (intrans) — (skt. हृष् — to rejoice. हृष्यति). ता सिनेमाक वचूंक हर्कता — He enjoys going to cinema. [illegible] — The girl rejoiced very much while going by the boat. (This verbal form is sparsely used. Generally people use the adjectival, हरकी जात or जायतां, *become happy* (K) हरकी = (skt हृष्ट))

346 हरकडे = to cry out, creak, scream — हरकडेत — (skt हृतकण्ठ = lost throat, lost voice — denom verb is हृतकण्ठयति — (K) हरकडेता) The K. word is applied to *Parched throat* गळो सुकून हरकडता. Throat creaks having been parched. [illegible] On the battle field many a soldier dies *screaming* for water.

347 हगि, to defecate — हगत — (intrans) — (skt. [illegible], to defecate. [illegible]) आज बाळ सुडू हगलें, Today the child passed clear stools. [illegible] हगतात, Low class people defecate on the road. (सुडू = शुद्ध clear)

348 हाडि, to bring, to get — हाडत, (p.t.) हाडळ or हळ्ळ — (trans) — (skt. आ+हृ, to bring. आहरति). तो पुस्तक हाँगा हाडि रे I say, *get* that book *here*. तूं ताका आपोवून हाडि, you *fetch* him *here*.

349 हारव (हार्व्). to fail (lit: to feel shame) — हारवत — (intrans) — (skt. ह्री, to feel ashamed — जिह्रेति) तो पंचवे 'क्लासांत्' पंचवे पावटि हारवलो, He failed fifth time in the fifth class.

350 हाल्, to shake, to agitate — हालत — (intrans)— (skt. आ+लड्, to stir, to churn, आलोडति). वकत्द पिवच्या फुडे "बोटल्" हालेय, *Shake* the bottle, before taking the medicine. वार्धक्यारि हातपाय हालताय, Hands and legs *shake* during old age. करडि लागि येवंच्यानीक, तो मेल्लेले रुपान हल्लुनातिल्लें निद्दलो, When the bear came near him, he lay without any *stir* like a deadman. अश्वथामा मेल्लो मण् आयकून द्रोणाचार्य एक हल्लोलो, Dronacharya *got a shock* on hearing Aswathama was dead.

351 हास, to smile, to laugh, to deride — हासत — (intrans) — (skt हस्, to laugh — हसति). चेलिल केन्नाय माका पळोवून हासत The girl always smiles at me (under diff. circumstances, it may mean, "girl always mocks at me) तुगेलें बुरसेले तोण्ड चोयल्यारि कोणेंय हासतलि. Any one will laugh (deride) if they see your dishavelled face. रोडतरोडतां हांसता किते? Whey do you laugh in between weepings?

252 हिणसि, to insult, to neglect, to leave out — (trans) — हिणसीत — (This K. word could have been derived from a word like हीनयति. But there is no root like हीन् in skt. In fact हीन is the p. p. gerund of the root हा, to neglect, to disregard, to forsake etc — pr t. जिहाते. The K. word tallies with this semantically).

Usage: हावें एक आधारपत्र निवंचेलें, त्या वकीलान माका हिणसीलो - I asked for a certificate; that vakil disregarded me.

तुवें केल्ल्या सान उपकाराक तुवें इतलें माका हिणसूंक नाका — For the little help done by you, you need not insult me so much.

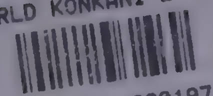
253 ह्रिंवसि, almost isophonetic with the previous number, it means *to strike, to torture, to kill* — (trans) — ह्रिंवसीत — (This is a tatsama of the skt root, हिंस् with the same meanings. The anuswara on the skt. word has spirantised into वं in Konkani).

There are three types of हिंवसा, (कायीक) physical, (वाचीक) verbal and (मानसीक) mental. Usage: तिणें अशिन घुंवल्यार, तशिन घुंवल्यार हिंवसीत आसून तिका — Her husband tortures her if she turns this way or that. तुवें उलयतिं माका हिंवसिल्यारि हांवें बांयत उडकि मारतलों — If you verbally torture me, I shall jump into the well. [illegible] प्रवर्तन [illegible] मन [illegible] हिंवसीत सो [illegible] — That daughter-in-law by her behaviour severely tortures the mother-in-law's feelings.

254 हुंग, to smell — हुंगत (हुंगीत) — सुणें अशें [illegible] पळेल्यारि हुंगीत. Dog smells if it sees strangers (skt. den. verb [illegible]) (trans).

255 हुम्पाटि, to uproot — हुम्पाटीत, (हुम्पाटून) — (trans) — (skt. उन्मूल्, to uproot, उन्मूलयति). कृष्णान स्वर्गांतल्यान पारिजातका [illegible] [illegible] हुम्पाटीत, Krishna uprooted the parijatha plant from the heavens for the sake of dear Bhama.

256 हुळ् (हुळ्) to pain, to hurt — हुळत — (intrans — skt. [illegible], to hurt, [illegible]). [illegible] वाटून तीख हुळत. Tongue pains having bitter chillies. कातिक लागून आंग हुळत. The skin having been burnt the body seeths with pain. [illegible], *burns*, is a substitute for हुळ्.



ADDENDA

35a) ओंपि= to entrust, to consent, to agree. — (trans) — ओंपीत, p. t. ओंपीन, f. t. ओंपितल. Usage: हावें तीं पुस्तकु ताजेल्लागि ओंपीलो = I *handed over* that book to him. तुगेल प्लान हांव ओंपना = I do *not agree* to your plan. हांव सांगिल्ल तू ओंपीत वे? = Do you agree to what I say?

This dhatu seems to be an imbibition from a local Dravidian language. In Malayalam *Oppu* means signature testifying agreement. In Tamil, *Oppu Konden* means I agreed; *Oppandam* means agrement. But it is not likely that Konkani borrowed this verb from either of these two languages. This verb has been found in the 16th century writings of the Franciscan monks (viz; Opun detam, Opitam), when the only Dravidian languages in contact with Konkani were Tulu and Kannada.

84a) गोरकाय = to make round (like a ball) — (trans). — गोरकायत = (skt, गोलक = a ball, nom. verb गोलकायते. An exchange of *l* for r takes place which shows the antiquity of the word ie., early vedic period when the Iranian ṛ - kar influence was predominant in the vedic dialect. Usage: हावें कसलय सांगल्यारि, चेल्लो दोळे गोरकायत = If I mention anything, the boy stares with rounded eyes (gets angry).

100a) चिकुळि, to forsake, to shun, to avoid, to omit — (trans) — चिकुळत — (A Skt verb which bears all these meanings is जिहीते, the present tense of the root, हा. The morphology of the Skt. verb cannot account for the second and the third syllables of the Konkani verb. Hence the only other possibility is that the K. word's parallel in Skt. is चिक्किलय, the den. verb from the noun चिक्किल: = mud, dirt. The dhatu would literally mean 'To make into dirt' ie., to shun (avoid or overlook) like dirt.

Usage: घामुग वाग्ल हाडक मात्रायय चगकनो: तीणे ताका चिकुळलो = The husband went to the F-in-law's house to fetch the wife, she ill-treated and *belittled* him. नवि [illegible]

मायंक निकुळून = The new D-in-L *treats* the M-in-L as a *persona-non-grata*. मुर्कीन [illegible] [illegible] [illegible] [illegible]- नपादरायान सुनीतीक निकुळ्ळि = After marrying the second wife Suruchi, King Uthanapada *neglected* Suneethi.

174a) निळक – To tip-toe, to be stealthy – (intrans) – निळकून, p. t. निळकळ, f. t. [illegible] – (skt निकृ vedic) निकरोति - lifts up, subdues, illtreats, to be wicked; but, Konkani adopts only two meanings as shown above. There has been a metathesis during the formation as निकर → m Thesis निरक; र ⇄ ल – निळक. This dragged out derivation aside, there is a greater probability of the word having been borrowed from Kannada wherein it is used in the same sense as in Konkani.

Usage: This word is seldom used in Kerala. In the 16th century writings of Padres, the sense of this word appears to be *to stare, to look fixedly*. In southern Konkani it is used to mean *tip toeing and looking surreptitiously*. तो [illegible] निळकून [illegible] - He looks stealthily through the window. [illegible] निळकता - stretches himself above the wall. [illegible] [illegible] [illegible], [illegible] निळकुनाका ([illegible] in Kerala) - If you can't reach the mango, do not tip toe.

- 213a) फुल (फुल्ले) – to bloom or blossom – फुलून, p. t. फुलल f. t. फुलतात – (intrans) – (skt फुल्ल is a primary root, फुल्लति - blooms → फुल (K). Since Konkani also uses morphologies like [illegible], [illegible], [illegible], it is to be inferred that in Konkani it is also a den.verb, derived from फुल - flower (ref to Grammar, P. B. J. p. 246)

Usage: आंब्यो फुल्लेला – The mango tree has blossomed. ताजें [illegible] फुल्लेलें – His face beamed (He became happy). सांज फुल्लेलि – The twilight brightened. ([illegible] कुसुमितसमये, Sri Krishna Karnamrit. III, 99). [illegible] [illegible] [illegible] फुरफुरेन [illegible] – The boy gets exhilarated like the puffing up of the fried grain.

204a) फापराय = to give a blow with the leg, to kick. फापरायत— (trans) — (nom. verb derived from फापार = a kick. The sanskrit equivalent is a Samasa word, पादप्रहार) Usage: गायि धार कडतल्याक फापरायत = The cow kicks the man who milks. यमान मावसि छायादेवीक फापरायलि = Yama kicked his stepmother Chaya Devi. पेलु (चण्डु) पायान फापरातून खेळ = Play by kicking the ball with the leg.

Syllabic length-wise this root is an exceptional word. Semantically this root is not exactly equal to No 246, मुस्त. While the latter involves rolling and heaping, the present dhatu does not extend beyond 'to blow with the leg.'

230a) भाग्, to break down, to shatter. to pull down— भागत — (intrans) — (skt. भंज्, to break down, to tear — भनक्ति) — Usage: वामणाथयंचे काम करुनु शान्ता भागलि = Shantha got famished by toiling in the husband's house. चेन्डु मेल्ले उपरान्ते आवसूलें आरोग्य भागलें = After the death of the child, the mother's health was shattered.

236b) भोग (भोंग), to enjoy, to suffer — It looks like a rare Janus word in Konkani having opposite meanings, but not quite so, because enjoyment and suffering are but the obverse and the reverse sides of the same coin, namely reaping the fruits of one's actions — (intrans/trans) — (skt भुज् to enjoy, to suffer, भुनक्ति) — Usages — सान प्रायेरि कष्ट भोगिल्ले, आतां म्हान्तारप्रायेरि सूख भोगीत — He suffered in younger days, (with the result) now he enjoys during the old age. सानप्तन्ना चेटियेथयं गेल्लेल्या फल, आज लक्कप्पं भोगता = Today Lakhapai suffers the fruits of having gone to the prostitute in younger days. साड्डिसातीचेरि तू कष्ट भोगतलो = During the seven and a half (years' saturn) you will experience difficulties. कल्याणक्का भारि दुष्ट आसल्लि. भोगुन, भोगुन मेल्लि. Cruel Kalyanakka suffered and suffered before death.

254 र:गड = to apply copiously, to massage (with oil) — र:गडत, p. t. र:गळ्ळ, f. t. र:गडतल— P. G. Nayak from Dakshin Karnataka informs me that this word has been mentioned in Kittel's Kannada-Engl. dictionary as having been borrowed

from Marati, and as having the meaning *abundant profusion* etc. S. R. Desai's Konkani Sabdakosh records it on p. 620 as [illegible] (plenty), [illegible] (profusion), रगड = [illegible] (application), घासप (rubbing, massage). While conceding it to be a Marati word, it is quite possible that Marati could have derived it from the Skt. लहरी – a wave, a billow. Anything abundant or torrential is referred to as a लहरी viz. [illegible]लहरी – a flood of beauty, गानलहरी = torrential music. It is common knowledge that in Prakrits during word formation, *l* can change to *r* and *vice versa*, and *r* can be replaced with *l—d*. Thus लहरी can give rise to रगडा, ह having been assimilated as ग. The den.verbal form is रगड.

Usage: तेल रगडप = applies oil again and again (Massages with oil.) [illegible] रगडप [illegible] = He ate the pudding in large quantity. रगड is distinct from [illegible] or [illegible] which means *contention* in the Dravidian languages.

In conclusion I must state that I excluded all secondary [illegible] emanating from onomatopoeias and reiterations, because these items have no etymological support nor orthographic constancy. Their geneology, when traced, goes back to the individual's sense-feelings, as for example, a drizzle may be described by one as [illegible] while another may say [illegible]. Marathi [illegible] have two spellings : [illegible] and [illegible].

When I went through the 'Glimpses of Konkani Language at the Turn of the 16th Century' written by my esteemed friend prof. L. A. Rodrigues, Santacruz, Goa, I came across a large number of common verbs such as [illegible] – beats with [illegible] (as the milkman hits the cow), [illegible] – knuckles (as an elementary teacher does on the head of a student), [illegible] – opens (from the adj. [illegible]), [illegible] – bangs from high, [illegible] – smells fragrantly, [illegible] = becomes affected by copper verdigris, [illegible] – fillips. My first reaction was to include all those words, at least because their noun forms are very ancient and many among the present generation do not know them. But then if I include them, it would mean that I approve of formation of words of more than 3 syllables, whereas in the Etymology portion of my Grammar I have clearly stated that Konkani is

loth to coin words of more than 3 syllables. I wondered how such words could have emanated from the pens of the 16th century padres. The answer was to be found in the history of the language in Goa. Long before the Padres started recording Konkani, the pristine Konkani had been murdered by the fanatic Portuguese conquistadors. The learned pundits and the blue bloods among the Saraswaths had already migrated to Karnataka and Kerala. It was then that the missionaries realised that there was no way to make contacts with the natives except through Konkani, and so they began to reconstitute that language. Their helpers and guides in that endeavour were ill-educated worker folk. This fact has been testified in the words of an equanimous writer as 'It was on the *victumised* speech of *Konkani* that the first grammar in any Indian tongue was composed by a Goan lay-brother of the College of St. Paulo in old Goa' (Jose Pereira, 'Konkani, A Language' 1971, page 1). A perusal of Prof. L. A. R's pamphlets may reveal the helpless state of the day, namely it was hard for the reconstructors of Konkani to distinguish between Konkani and Maratti vocables. Structurally and content-wise the neoKonkani was far removed from the pristine pre-Portuguese Konkani, which is now preserved with its customs and characteristics in the south, thanks to the policy of inquisition adopted by the Portuguese. With these points in view it is my considered opinion that for the re-establishment of a standard or pristine Konkani, it is advisable to adhere to the olden system of using a helper verb to create predicates out of lengthy nouns, instead of constructing un Konkani-like sesquipedalion nominal verbs. thus [illegible] मारत, तुरंळ मारत, वागत करत, [illegible] घेत्त, पारगोळ येत्त, कळम्बुर* जात, चिरपूट** मारत।

*कळम्बि = Virdigris, by the corrosion of copper; adjectival, कळम्बुर. The skt equivalent is कल्मषी = variegated coloured stain During the word-formation, as is customary, the plosive ब is inserted between the liquid ळ and the nasal म generating the word कळम्बि.

**चिरपट = fillip. Bend the second finger with the thumb (सतं = bringing together), and then suddenly release it from the strain (स्फटनं = breaking open bursting) Thus the skt चतस्फुटन -चिरपूट। Though it is an unbreakable word in Konkani, it is a samasa word in skt.



Those instances where the meanings are obvious despite the errors, most of which are due to worn out types, are NOT listed here under, as for instance उक्कळे = उक्कळि, Hncidentally = Incicentally

Page	Dhatu	Line	Error	Correction
2	5	2	alosrbed	absorbed
,,	7	4	आटलों	आटले
3	12	7	अ + पुज	आ + पुज्
5	20	last	कोपता	कोपान
12	50	2	क	क
15	64	3	कद्, to lament. [illegible] कोर्दाति	कृद्, to draw towards oneself कृदिति = खर्दीश
20	87	9		(one word) to be deleted
21	90	8	घन	धन
22	footnote	last	primutive	primitive
24	100	2	चल्ल्	चुल्ल्
28	119	2	at	cat
29	124	4	दार्यान	दांयांन
,,	125	3	[illegible]टस्थयति	तटस्थयति
30	127	2	तं मिकान	तें मिजान
31	134	3	द्रुायलि	उद्रुायलि
,,	136	3	द्यानागु	उद्यानागु
33	145	7	दाण्टाल	बाण्टाल
37	158	5	वामणा ल	ब्रामणालि
39	164	1	निष्कळ्ळ	निष्कळ्ळे
,,	170	6	निस्तायत दायत..	निस्तायत–u [illegible] बायत
,,	,,	8	निस्तून	[illegible]
40	175	2	[illegible]	उद्दाक
41	178	2	मा[illegible]यान्तिून	माउयारित्न
50	218	last	निसज्यतेट	निसृज्यतं
,,	,,	,,	[illegible]स्मान	[illegible]स्मातून
51	222	8	gusts	gusto

Page	D[illegible]	Line	Error	Correction
[illegible]	2[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	1[illegible]	[illegible]	[illegible]
[illegible]	2[illegible]	2	[illegible]	[illegible]
[illegible]	[illegible]	3	[illegible]	[illegible]
[illegible]	[illegible]	4	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	last	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	1	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
61	[illegible]	[illegible]	[illegible]	[illegible]
83	[illegible]	4	[illegible]	[illegible]
[illegible]	[illegible]	2	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]



(1) Konkani (Marathi too) has one thing in common with [illegible]glish and that is it makes use of auxiliary verbs to derive [illegible] secondary tenses, moods and participles. This is an [illegible]perceivable departure of an Indo Aryan language from [illegible]sanskrit. Probably it is an indelible credential of the fact that Konkani existed long before sanskrit, during the Vedic [illegible]riod when there was greater interaction between the IndoAryan [illegible]d the Indo-European languages.

(2) An interesting feature is that Konkani very often [illegible]rentiates its tenses by just an ablaut change, viz., करत [illegible]sent indefinite) and करता (pr. imperfect); करतलों (fut. [illegible]) and करतालो (past imperfect).

(3) The root आस to be, (existential) is used without a [illegible]tyaya for the present indefinite. If it takes the pratyaya, आसत [illegible]omes homonymous with a Sandhi word आस + (ता) त [illegible] [illegible] to be (habitual). Konkani is usually averse to homonyms.

(4) G S B husband and wife respectfully address each [illegible]er [illegible] मण which is equivalent to the Tamil couple's [illegible]mange". (Malayalam, [illegible]). मण, I think is [illegible] of the sanskrit मानये I respect from the √मान [illegible]respect. आयकात मण means listen, yours respectfully.

(5) Pressure of speed consciousness is also very evident in [illegible] verbal morphology, and it operates via processes like [illegible]a-making, haplology, Samprasārana, etc., viz. करतास्तेत्रा [illegible] continuous) simplified as करतसत, and finally करतत. [illegible] becomes [illegible] via haplology. (neg future) becomes [illegible] via Samprasārana.

(6) The Konkani Pr. tense is a Universal tense of a sort. It [illegible] of historic past, it can depict daily phenomena, [illegible] the future too. a)गोकुळांत [illegible] आस [illegible] [illegible] Gokula there is a boy and for [illegible] He [illegible] (epic past). तुगेला बारडिकक द्दाव [illegible] I [illegible] your marriage. (fut. sense)

This [illegible] interesting things about [illegible]onkani verb[illegible] [illegible]rto.

If Grammar is the backbone of a language, VERB is its soul in the sense it is the [illegible] of [illegible] of a language. A language expresses its nicest shades of doubts, surmises, hopes and suppositions only through its VERBS.

Konkani Dhatus are characteristically short, usually having [illegible], and each has its special [illegible] of use. You will seldom come across [illegible] which can equally fit into the same environs.

One can be a [illegible] writer, [illegible] or fanciful writer only by [illegible] the choice of Dhatu [illegible] and then clothe them with the [illegible] proper to the mood or sentiment of the situation.

This mini Dhatukosha, the first of its kind, [illegible] Konkani verbs and their subtle usages.